

ŚRĪ  
**TATVA**  
**SANDARBHA**

of  
**ŚRĪLA JĪVA GOSVĀMĪ**  
The First Book of the  
**ŚRĪ-ṢAṬ-SANDARBHA**

Translation & Commentary  
**Satya Nārāyaṇa Dāsa**  
**Kuṇḍalī Dāsa**

Śrīla Prabhupāda has often glorified Śrīla Jīva Gosvāmī for his wonderful accomplishment—*Śrī-Ṣaḍ-Sandarbhā* (The Six Essences) In the *Caitanya-caritāmṛta* he writes:

False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous *ācāryas* is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous *ācāryas*, has inculcated the conclusions of the scriptures in the six theses called the *Ṣaṭ-sandarbhā*s. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

Here Śrīla Prabhupāda asserts that the conclusions of the scriptures are in the *Sat-Sandarbhā*s. Devotees eager to be fortified with these conclusions will therefore pay close attention to the presentation of the *Sandarbhā*s in English, complete with illuminating commentary on the words of Śrīla Jīva Gosvāmī. Such scrutinizing study is especially cherished by devotees who are dedicated to the preaching mission of Lord Caitanya Mahāprabhu. Today, sadly, even among those in the direct line of Jīva Gosvāmī, study of the *Sandarbhā*s is neglected. Śrīla Prabhupāda, however, before embarking on his mission to bring Kṛṣṇa consciousness to the Western world, prepared himself by studying the *Ṣaṭ-Sandarbhā*s and has encouraged his followers to do the same.

**Śrī Tattva-Sandarbha** is the first of the Six *Sandarbhas*. For ease of comprehension these six treatises may be listed as follows:

1. **Tattva-Sandarbha**  
(Discourses on Truth)
2. **Bhagavata-Sandarbha**  
(Discourses on God)
3. **Paramātmā-Sandarbha**  
(Discourses on the Absolute)
4. **Kṛṣṇa-Sandarbha**  
(Discourses on Kṛṣṇa)
5. **Bhakti-Sandarbha**  
(Discourses on Devotional Service)
6. **Pṛīti-Sandarbha**  
(Discourses on Love)

In these six discourses Śrīla Jīva Gosvāmī systematically presents the conclusions of the Gauḍīya Vaiṣṇava philosophy known as *acintyābhedā-bheda tattva*. In **Tattva-Sandarbha** he lays the foundation for his presentation of the other *Sandarbhas* by establishing the Gauḍīya Vaiṣṇava epistemology, or means of knowledge. He proves that for the student interested in knowledge of the Absolute Truth, which is beyond sense perception and mental speculation, the valid means to get knowledge is by *śabda-brahman* and that the *Vedas* are the supreme *pramāṇa* (proof).

He then explains the practical difficulties in understanding the *Vedas*, and establishes that study of the *Purāṇas* is the solution, for they are as good as the *Vedas*, indeed they are the fifth *Veda*. Then by process of elimination he shows that among the *Puranas* only *sāttvika Purāṇas* give clear knowledge of the Absolute and  
(continued)

among them *Śrīmad-Bhāgavatam* is the supreme. It is the essence of the *Vedas* because it is based on the *Gāyatrī mantra* and is the natural commentary on the *Vedānta-sūtras*.

Śrīla Jīva Gosvāmī explains *Śrīmad-Bhāgavatam* as it is. To this end he uses a flawless technique, one that leaves no room to doubt the validity of his conclusions. First he has us consider the heart of the original writer, Śrīla Vyāsadeva, and the heart of the speakers, Śukadeva and Sūta Gosvāmīs. In light of that he analyzes the *Bhāgavatam* incontrovertibly establishing the purpose of this topmost *pramāṇa*. During this analysis Śrī Jīva soundly refutes the impersonalism of Śaṅkarācārya with logic and scriptural references.

Other highlights of **Śrī Tattva-Sandarbha** are: The characteristics of the *ātmā* are explained; Buddhism is refuted; the soul is established as conscious, eternal, unchanging, and distinct from the body; an analysis of the ten topics of *Śrīmad-Bhāgavatam* as enumerated by Śukadeva and Sūta Gosvāmīs to show the harmony between these two foremost authorities on the *Bhāgavatam*; and that the real purpose of the *Bhāgavatam* is to explain Lord Kṛṣṇa.

Altogether, **Śrī Tattva-Sandarbha** has sixty-three *anucchedas*, or sections. Out of these the first eight verses are invocatory. Sections nine to twenty-eight discuss *Bhagavata* epistemology. Section twenty-nine to the end explain *prameya*, or what is the knowable object of knowledge.

All Glories To Śrī-Śrī Rādhā-Govindadeva !

# ŚRĪ TATTVA-SANDARBHA

The First Book of the  
Śrī Bhāgavata-Sandarbha

also known as

Śrī Ṣaṭ-Sandarbha

by

Aṣṭottara-śata Śrī-Śrīmad

Śrīla Jīva Gosvāmī Prabhupāda

Translation and Commentary

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**GLORIFICATION  
OF  
ṢAṬ-SANDARBHA**

*sandarbhā yena nādhītā  
stasya bhāgavate śramah  
sandarbhā yena cādhītā  
nāsti bhāgavate bhramah*

Without studying the *Ṣaṭ-Sandarbhas* one must struggle to understand the message of the *Śrīmad-Bhāgavatam* and he still may not succeed. One who has studied the *Ṣaṭ-Sandarbha*, however, will have no misgivings about the essence of the *Śrīmad-Bhāgavatam*.

## ACKNOWLEDGEMENTS

I would first like to offer my sincere respects to my teacher His Holiness Śāstri Mahārāja, who explained the esoteric meaning and importance of the *Sandarbhas* to me without inhibition. Without his doing so, I would not have dared to make this effort. Although he has many other important affairs, he saw to it that my classes went on without interruption. By his blessings, guidance, and well-wishes I am able to venture on this project. I always seek the guidance and blessings of this exceptional Vaiṣṇava scholar.

My sincere thanks to Śrīman Kuṇḍalī Prabhu who not only worked laboriously to help me shape the book through its many successive drafts but also helped with many managerial and practical aspects of the project. I pray that he will always give me his association.

His grace Kūrma Rūpa Prabhu keyed in the handwritten manuscript, did the layout, design, and index. I am grateful to him for his kind help. Kuṇḍalī Prabhu and Kūrma Rūpa Prabhu are like two pillars supporting the *Sandarbha* edifice. Coincidentally, Kuṇḍalī is also a name of Śeṣa, who supports the universe on His many heads, and Kūrma is the name of the tortoise incarnation who supported the Mandara mountain used for churning the ocean to extract nectar.

My deep regards go to His Holiness Dhanurdhara Swami, Principal of the Bhaktivedanta Swami International Gurukula, Vṛndāvana for supporting me in my studies.

I thank Śrī Puruṣottama Dāsa for editing the Devanāgarī and Puṇḍarika Vidyānidhi Dāsa for proofreading. Two of my students Jālandhar and Nandu helped me in a variety of ways for which I thank them. I pray that they will grow into scholarly devotees and continue rendering service to the movement of Lord Caitanya.

Finally, I would like to thank my many friends and well-wishers whose names are not included, but to whom I am indebted for their practical and moral support.

Satya Nārāyaṇa Dāsa

## DEDICATION

*vraja-bhaktireva vedāntaḥ  
śrī-gaura eva radhākāntaḥ  
prācārīti yena siddhāntaḥ  
ratvidam mudam tasya svāntaḥ*

Devotional service to Lord Kṛṣṇa in the mood of the residents of Vraja is the ultimate conclusion of all the Vedas and Vedic literature. Lord Kṛṣṇa, the sweetheart of Śrīmatī Rādhārānī, the supreme heroine of Vraja, is Śrī Gaurāṅga Māhāprabhu. To the one who vigorously preached His philosophy, His Divine Grace Śrīla A.C. Bhaktivedanta Swami Prabhupada, may he be so pleased with this work that he feels ecstasy in his heart.

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## PREFACE

It is a matter of great pleasure that the first of the six *Sandarbhas* is now available to the English speaking world. This is the first time the *Sandarbhas* are being translated into English by a follower in the disciplic succession of Śrīla Jīva Gosvāmī Prabhupāda. The present work follows the format used by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada in his works—with the original *Devanāgarī* text, transliteration into Roman text, then commentary—except that we chose not to include the word-for-word meaning. Most of the *Sandarbhas* are in prose and where Śrīla Jīva Gosvāmī quotes verses he often gives the word-for-word meaning in his explanation, so it would unnecessarily expand the size of the book to include the word-for-word as well. The completion of this first volume is a matter of great personal satisfaction and will surely bring pleasure to the hearts of Śrīla Prabhupada's many sincere followers throughout the world.

The primary references for this translation and commentary, besides the comments of Jīva Gosvāmī himself, were the only two commentaries available on the *Tattva-Sandarbha*. One is by Śrīpāda Baladeva Vidyābhūṣaṇa and the other by Śrī Rādhā Mohan Gosvāmī Bhattācārya. This is the only *Sandarbha* on which they comment. Jīva Gosvāmī only comments on the first thirteen sections and then on sections 61 and 63. Baladeva Vidyābhūṣaṇa's comments are brief, for he says in the beginning:

*ālasyādapṛvṛttiḥ syāt puṁsām yad-grantha-vistare  
ato'tra gūḍhe sandarbhe tippanyalpā prakāśyate*

If the commentary is extensive, then out of lethargy people will not study it; therefore I am composing a brief gloss on this esoteric *Sandarbha*.

Though his words are brief, Śrīpāda Baladeva Vidyābhūṣaṇa has commented on the entire *Tattva-Sandarbha* and so has Śrī Rādhā Mohan Gosvāmī. Their

commentaries help us to understand the difficult and esoteric meanings of Śrīla Jīva Gosvāmī's statements.

Many of our readers know of Śrīla Baladeva Vidyābhūṣaṇa. After the six Gosvāmīs, he was one of the great scholars and prolific writers in the line of succession from Lord Caitanya Mahāprabhu. In his youth he studied the philosophy of Madhvācārya and was a devout follower of *Tattva-vāda*. Later he had the chance to hear the *Ṣaṭ-Sandarbhas* from Śrī Rādhā Dāmodara Dāsa. Baladeva was so impressed by the philosophy in the *Sandarbhas*, he embraced Gauḍīya Vaiṣṇavism wholeheartedly and settled in Vṛndāvana where he came under the care of Śrīla Viśvanātha Cakravartī Ṭhākura, another prominent scholar and writer in the Gauḍīya line.

In contrast to Baladeva, not much is known about Rādhā Mohan Gosvāmī except that he wrote his commentary about fifty years after Baladeva Vidyābhūṣaṇa. According to his concluding remarks he is a descendent in the family of Advaita Ācārya. He was a renowned scholar and logician. Of the available commentaries, his is the most extensive. His scholarship in Gauḍīya philosophy and insight into the *Sandarbhas* is evident from his illuminating comments. Unfortunately not much is known about him or his other works.

This translation and commentary is primarily the work of Satya Nārāyaṇa Dāsa, who studied the *Ṣaṭ-Sandarbhas* under the tutelage of His Holiness Haridāsa Śāstrī Mahārāja, one of the greatest contemporary Gauḍīya Vaiṣṇava scholars. Every evening for two years Śāstrī Mahārāja spent two hours tutoring him on the *Sandarbhas*. Since he is a dedicated scholar of the *Sandarbhas*, Satya Nārāyaṇa was most fortunate to learn under his guidance and following the principle of reference to guru, *śāstra* and *sādhū*, has tried to faithfully convey what he has learned from Śāstrī Mahārāja that is consistent with the teachings of the *śāstra*, and the prominent *ācāryas* of Gauḍīya Vaiṣṇava *sampradāya*. The Bhaktivedanta Purports to *Śrīmad-Bhāgavatam*, in which His Divine Grace, A.C. Bhaktivedanta Swami Prabhupada

made extensive use of the *Ṣaṭ-Sandarbha*, figures prominently as a reference to confirm the *siddhānta* as presented here.

Kuṇḍalī Dāsa has contributed in helping to organize the flow of the commentaries on each text, by giving critical feedback to Satya Nārāyaṇa to make sure that what he finally presents is precisely his intention, and by adding to the commentaries as well. Often these additions inspired Satya Nārāyaṇa to further elaborate on his original draft. In this way a dynamic exchange brought out more nuances of understanding which was beneficial to us and will surely be beneficial to our readers.

For the information of the reader, Śāstrī Māhārāja is the first person to present all six *Sandarbhas* in *Devanāgarī* script along with commentaries in Hindi. As a non-English speaker, he is very pleased that Satya Nārāyaṇa undertook the rendering the *Sandarbhas* in English complete with commentary.

A few words on the nature of translating may be helpful. We have tried to keep as close as possible to the original translation of the individual words, but this is not always possible. Sometimes the literal English meaning does not convey the author's intention. Consequently, when differences occur between the word-for-word meanings and the corresponding translation, it is intended. Also, according to context, the same word may be translated differently at different places to bring out the varied shades of meaning.

The individual words of a compound word have sometimes been translated in the plural although they appear as singular in the original. This has to do with the rules governing compound words. Another consideration is that in Sanskrit some words, called *vākyālaṅkāra*, exist only for the beauty of the sentence. They convey no specific meaning when translated. A pronoun when repeated twice in a sentence may have a different meaning than in its usual sense. To make things even more complex, there is liberal usage in Sanskrit of indeclinables such as *ādi*, *iti*, *ca*, and others. These words have their own idiosyncracies. Out of these the translation of *iti* (lit. etc.) is the most baffling because it

is commonly used in Sanskrit, but its literal rendering into English does not make for lucid prose; the work would be peppered with "etceteras" with no clear cut meaning to the reader.

We have tried not to dwell too much on these details, but to present the *Sandarbhas* in a way that conveys the enlivening spirit of the original. The reader need not dwell on mismatches between various word-for-word meanings.

As for translations of already familiar verses from *Śrīmad-Bhāgavatam* and other sources, verses in Sanskrit invariably have more than one meaning. This will be readily apparent when readers see that sometimes Jīva Gosvāmī gives more than one explanation of certain *Bhāgavatam* verses. And of course the *ātmarāma* verse serves as a familiar example of such multiple meanings, for Lord Caitanya gave at least sixty-one interpretations to this one verse. These meanings all depend on the context and emphasis the commentator is seeking to bring out. When a verse is quoted in a particular context, the author has a particular meaning in mind. Hence, to avoid ambiguity many such verses have been translated to suit the context, otherwise we have either quoted directly from the works of Śrīla Prabhupada, or used his as the basis for the translation.

Finally we must confess our own frailties in presenting this immense scholarly work in English. Although our attempt may be considered audacious, we do so with the blessings and encouragement of our preceptors and many in the community of Vaiṣṇavas. This work of Śrīla Jīva Gosvāmī is immaculate, and any discrepancies that have crept in is only due to our imperfections. We alone are responsible for them. We pray that Śrīla Jīva Gosvāmī, the Vaiṣṇava community, and gentle scholars will forgive our shortcomings. We welcome any critical response that will enable us to improve any future editions. Hare Kṛṣṇa.

*Satyamarama dasa*  
*Kundali dasa*

## MANGALĀCARANA

-1-

*bhakteḥ svarūpa-dānena modarṁ rāti sva-sevakān  
svāminarṁ bhakti-svarupa-damodararṁ vayarṁ numah*

I pay my most humble obeisances at the feet of His Holiness Śrī Bhakti Svarūpa-dāmodara Swami, who grants bliss to his servants by giving them devotion unto Lord Śrī Kṛṣṇa.

-2-

*rādhā-kṛṣṇa-devālayāḥ sthāpitārṁ yena bhūtale  
bhaktivedānta svāmī sa mām anugrhnātu sadā*

May His Divine Grace, Śrīla A.C. Bhaktivedanta Swami Prabhupada, who established temples of Rādhā-Kṛṣṇa all over the world, be always merciful unto me.

-3-

*vande'ham śrī-guroḥ-śrīyuta-padakamalarṁ śrīgurūn vaiṣṇavānś ca  
śrī-rūparṁ sāgrajātarṁ saha-gaṇa-raghunāthānvitārṁ tarṁ sa-jivam  
sādvaitarṁ sāvadhūtarṁ parijana-sahitarṁ kṛṣṇa-caitanya-devam  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitānś ca*

I offer my respectful obeisances unto the lotus feet of my initiating spiritual master, unto all my other preceptors and all the Vaiṣṇavas. I bow down unto the lotus feet of Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, and Śrī Raghunāth Bhaṭṭa Gosvāmī, along with their associates, like Śrī Kṛṣṇadāsa Kavirāja Gosvāmī. I offer my respectful obeisances unto the lotus feet of Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, who is an *avadhūta*, and Lord Śrī Caitanya Mahāprabhu, along with their associates like, Śrī Gadādhara Paṇḍita and Śrīvāsa Thākura. My most humble obeisances are unto the lotus feet of Lord Śrī Kṛṣṇa, Śrīmatī Rādhikā and all the *gopīs*, headed by Śrīmatī Lalitā and Śrīmatī Viśākhā.

-4-

*antaḥ kṛṣṇam bahirgauram darśitāṅgādi-vaibhavam  
kalau saṅkīrtanādyaiḥ smah kṛṣṇa-caitanyamāśrītaḥ*

We, in Kali-yuga, take shelter of Śrī Kṛṣṇa Caitanya by congregational chanting of the holy names. He is blackish within but golden without and manifested the opulence of His beautiful bodily limbs to common people. [T.S.2]

-5-

*hastāmalakavattattvaṁ śrīmad-bhāgavatasya yaḥ  
darśayāmāsa jivebhyaś tam śrījīva-prabhuṁ bhaje*

I worship Śrīla Jīva Gosvāmī Prabhupāda, who revealed the essence of the *Śrīmad-Bhāgavatam* to the people just as one will show a fruit of myrobalan kept on one's palm.<sup>1</sup> (From *Bālatoṣaṇī*)

-6-

*kṛpayādhyāpayāmāsa bhāgavat-sandarbhān yaḥ  
vmdāranye vijayatām śrī-haridāsa-śāstri saḥ*

May Śrī Haridāsa Śāstri who mercifully taught me the *Ṣaṭ-Sandarbhās* be always glorious in the holy land of Śrī Vṛndāvana.

<sup>1</sup> "The fruit of myrobalan kept on one's palm," is a phrase used in Sanskrit to typify that which is clearly seen and easily understood.



## INTRODUCTION

By nature living entities are inquisitive. This trait finds its greatest development in *homosapiens*. People want to know about themselves and the environment in which they live. Those with a finely developed intelligence naturally go further in this inquiry. They deliberate on the meaning of life, the afterlife, the origin and purpose of creation, and so on. Indeed we have information that at the dawn of time this question arose in the mind of Lord Brahmā, the first person.

According to Vedic history, Lord Brahmā was born from a lotus generated from the navel of Lord Viṣṇu. Just after his birth, Brahmā pondered his origin and the origin of his lotus seat. He deliberated on this for many thousands of years without success. Finally he heard a voice directing him to perform penance. Brahmā then meditated for a long time and eventually the knowledge he sought was revealed to him from within his heart. Inspired by this experience he began his task of creating, for he is responsible for the act of the secondary creation—populating the universe.

Brahmā's first offspring directly learned about the creation and its purpose from him. They were also given the *Vedas*, which Brahmā had received from Kṛṣṇa. Even then the sons of Brahmā preferred to follow different sections of the *Vedas*. Broadly speaking the teachings of the *Vedas* can be divided into two paths, *pravṛtti mārga* and *nivṛtti mārga*, or the path of regulated sense enjoyment and the path of renunciation. In either case the goal is one: to become free from the miseries of birth, death, old age, and disease.

As time passed, religion and philosophy developed under the heads of different schools, because according to people's psychophysical nature, various means of salvation gained prominence at different times and in different places. Just as seeds in the ground sprout under suitable conditions, so different philosophies become popular when the atmosphere is conducive. Traditionally, six systems of philosophy—*Nyāya*, *Vaiśeṣika*, *Sāṅkhya*, *Yoga*, *Pūrva Mimāṃsā*

and *Uttara Mīmāṃsā* have always existed. Although we have many philosophies in the world at present, when compared, they are found to be merely variations of the original six systems of philosophy, for history repeats itself; and so we find there's nothing truly original in the realm of thought. In time, old ones get revived and revitalized under different names by various sages and philosophers.

Five thousand years ago, after Lord Kṛṣṇa's departure for the spiritual world, Śrīla Vyāsadeva had a vision of the future of society. He saw a world sunk to the depths of ignorance and spiritual bankruptcy, as we are now experiencing. Feeling concern for the welfare of humanity Vyāsadeva recorded the Vedas, which up to that time had been passed down from guru to disciple by oral tradition. He compiled the *Purāṇas* and *Mahābhārata* especially for the people of the current age.

Still, even after compiling the many voluminous works of Vedic knowledge, Vyāsa was dissatisfied. He felt something lacking. While in this dejected spirit, his spiritual master, Śrī Nārada Muni, came to him and pointed out that although Vyāsa had performed great labor by compiling the *Vedas*, he had encouraged people to progress by fruitive activity, speculative knowledge, and mystic yoga. Nowhere had he explained in a direct and systematic manner the glories of pure devotional service to the Lord, which is the topmost method of elevation. Nārada told Vyāsa that if he would compile a work giving exclusive attention to the glories of the unlimited Supreme Personality of Godhead in an uncompromising manner, that would relieve his distress.

Śrīla Vyāsa, determined to fulfill the order of his spiritual master, sat in a trance of devotion and fully realized the Absolute Truth, the Personality of Godhead, along with His multifarious potencies and activities. Based on this direct experience he composed his final literary masterpiece, the *Śrīmad-Bhāgavatam*. As *kāvya*, poetic literature, it is a superb accomplishment. As a work of philosophy, it is unsurpassed. One finds that all the philosophies and religious systems of the world are reconciled in the eighteen thousand

verses of the *Bhāgavatam*. The essence of all Vedic wisdom is in this final composition of Veda Vyāsa, who is the literary incarnation of God. Hence *Śrīmad-Bhāgavatam* is glorified as the ripened fruit of the tree of Vedic knowledge and the representative of God in book form.

The claim that if one knows the *Bhāgavatam*, nothing remains to be known is not an overstatement. The *Śrīmad-Bhāgavatam* elevates the sincere student beyond mere abstract philosophy to direct realization of the Absolute Truth. Even an illiterate person becomes learned by regularly hearing the *Bhāgavatam* from the lips of a qualified speaker. Hearing the *Bhāgavatam* frees one from all fear, illusion, and lamentation.

But a good text requires an expert teacher to mine its riches. Knowing this, Vyāsa entrusted the *Śrīmad-Bhāgavatam* to his son, Śukadeva Gosvāmī, who had no material attachments and thus no motive to adulterate the pure message of the book under any pretext. Śukadeva mastered the subject matter and became the expert reciter of the glories of Lord Śrī Kṛṣṇa, the Absolute Truth. So much so, Vyāsadeva himself, the original compiler, was eager to hear *Bhāgavatam* from Śukadeva's lips; and when Śukadeva spoke *Bhāgavatam* to Parikṣit Mahārāja, Vyāsa joined the audience.

Before the appearance of Lord Caitanya Mahāprabhu, *mokṣa*, or liberation, was considered the goal of life, but this is not the ultimate principle in *Śrīmad-Bhāgavatam*. In fact *mokṣa* is decried in the very beginning of the book, *dharma projhitah kaitavaḥ atra*, "In this beautiful *Bhāgavatam* all cheating religious principles have been kicked out." Commenting on this verse (*Bhāg.* 1.1.2), Śrīdhara Svāmī writes, *pra-śabdena mokṣa-abhisandhirapi-nirastaḥ*: "The prefix *pra* in the word *projhitah* denies even the desire for liberation (as a principle of the supreme religion)."

Instead, *Bhāgavatam* espouses *prema*, love of Kṛṣṇa, as the ultimate end. More specifically, love of God in the intimacy of spontaneous devotional service, as opposed to love of God in majestic splendor, which is ruled by rigid

following of rules and regulations. This central message of *Bhāgavatam* was stressed by Lord Caitanya Mahāprabhu as surpassing all other considerations and this was understood by the six Gosvāmīs of Vṛndāvana, who were His loyal followers. They wrote many books to disseminate His teachings, and among them the six *Sandarbhās* of Śrīla Jīva Gosvāmī are the topmost philosophical conclusions.

It is only this message of love of God which can bring peace to ailing human society which is strewn with communal strife, wars, terrorism, and more. The desire for liberation makes one very selfish and callous towards others. On the path of liberation one has to practice self-abnegation and not even accept the existence of the world as real. How then can one develop the feelings of love and compassion for others to the fullest? Negation of the world and awakening heartfelt love and compassion for others are incompatible. Any such attempt is sentimental and lacks a true spiritual perspective of the eternal nature of the Absolute Truth and its energies and one's relationship with the whole.

But when we understand that Lord Kṛṣṇa is the fountain-head of all energies, including our own selves, then we are all automatically united as members of one family under one father. It is only when we acknowledge this common father that we have the basis for universal brotherhood and the family of man. In this view there is no scope for hatred, envy, cheating, and exploitation, since no one likes to impose these on one's beloved family members. Even the greatest rogue or murderer has loving sentiment towards someone, if not, then at least he has loving sentiments for his own self. Indeed, it is to serve the object of his love that he commits the lowest heinous activity. Thus one can safely conclude that the religious and irreligious man, the theist and atheist, the gentleman and rogue all work on the principle of love. No one can survive without this, and when it is denied one may even commit suicide.

On the other hand, one can gladly sacrifice one's life for the pleasure of the object of love, be it a lady, family, state, or nation, although generally everyone is seeking happiness

without mixture of distress. Thus salvation, *mokṣa*, seems to be the highest goal, but under careful analysis it is seen that the principle of reciprocal love is higher than liberation or self-pleasure. This love finds its highest manifestation in the exchanges between the living being and the Supreme Personality of Godhead, the be all and end all of everything. These loving exchanges emulsify into transcendental emotions of ecstatic feelings that are in direct proportion to one's intensity of loving service to Him.

It is the natural tendency of things in this world to deteriorate and over a period of some four thousand years the clear message of *Śrīmad-Bhāgavatam* got distorted as people interpreted it to suit their personal motives. In *Bhagavad-gītā* Kṛṣṇa describes how this phenomenon occurs and thus He must appear from time to time to reestablish the pure message of the *Gītā*. In this connection, Śrīla Prabhupada writes that as soon as unscrupulous commentators scatter the original message, the need arises "to reestablish the disciplic succession." Similarly, the lamp of *Śrīmad-Bhāgavatam* was covered with the soot of improper explanations rendered by self-interested men, and appreciation for the true message of the *Bhāgavatam* diminished, although some saintly reformers were able to revive its pure message from time to time. Then about five hundred years ago Lord Śrī Kṛṣṇa appeared as Lord Śrī Caitanya Mahāprabhu, in Navadvīpa, Bengal with the aim of reestablishing the glories of the *Śrīmad-Bhāgavatam* by teaching its essence.

Śrī Caitanya revealed to His followers the significance of *Śrīmad-Bhāgavatam* as the topmost Vedic literature, but except for the eight verses He composed that embody the very essence of His teachings, He did not detail His teachings in written form. He left that to His stalwart followers, the six Gosvāmīs of Vṛndāvana. They wrote numerous books explaining the *Bhāgavata* philosophy from different angles. Many of their books have been lost by the ravages of time. Some of their major surviving works are *Bṛhad-Bhāgavatamṛta*, *Vaiṣṇava Toṣaṇī*, *Bhakti-rasāmṛta-sindhu*,

*Ujjvala-nīlamanī, Śaṭ-Sandarbhā, Krama-Sandarbhā, Hari-bhakti-vilāsa, and Gopāla-campu.*

Of all their literary works the *Bhagavat-Sandarbhā* of Śrīla Jīva Gosvāmī, popularly known as the *Śaṭ-Sandarbhā*, or The Six Essences, is the most systematic and exacting analysis of *Śrīmad-Bhāgavatam* and therefore a thorough exposition of Kṛṣṇa consciousness philosophy. Hence the *Sandarbhās* are requisite study for any serious student of the *Śrīmad-Bhāgavatam*, especially for those coming in the line of Śrīla Jīva Gosvāmī. Here the *acintyabheda-abheda* doctrine of Lord Śrī Caitanya Mahāprabhu has been served like a six course meal for the complete intellectual satisfaction and nourishment of the reader. No logical query is left unanswered in the course of explaining the transcendental nature of the Supreme Lord and the workings of His external, marginal, and internal energies.

Śrīla Prabhupāda has spoken in a number of places about the glories of Śrīla Jīva Gosvāmī's wonderful accomplishment. In the *Caitanya-caritāmṛta* he wrote:

False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous *ācāryas* is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous *ācāryas*, has inculcated the conclusions of the scriptures in the six theses called the *Śaṭ-Sandarbhās*. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

Here Śrīla Prabhupāda asserts that the conclusions of the scriptures are in the *Śaṭ-Sandarbhā*. Devotees eager to be fortified with these conclusions will therefore pay close attention to the presentation of the *Sandarbhās* in English, complete with commentary that further illuminates the words



of Śrīla Jīva Gosvāmī. Such scrutinizing study is especially cherished by devotees who are dedicated to the preaching mission of Lord Caitanya Mahāprabhu. Today, sadly, even among those in the direct line of Jīva Gosvāmī, study of the *Sandarbhas* is neglected. Śrīla Prabhupāda, however, before embarking on his mission to bring Kṛṣṇa consciousness to the Western world, prepared himself by studying the *Ṣaṭ-Sandarbha* and has encouraged his followers to do the same.

Study of the six *Sandarbhas* also destroys the six enemies of the human being—lust, anger, greed, illusion, envy, and madness. They impell one on the path of *bhakti* by inspiring him to overcome the six types of obstacles—over-eating, over-endeavoring for mundane things, unnecessary talking, too rigid or too lax following of rules and regulations, associating with nondevotees, and greed for mundane achievements. Thus one realizes Lord Kṛṣṇa face to face. In this way one attains the fruit of all knowledge and of the six systems of the Vedic philosophy.

*Śrīmad-Bhāgavatam* has three basic divisions—*sambandha-tattva*, *abhidheya-tattva*, and *prayojana-tattva*. *Sambandha-tattva* concerns knowledge of the relationship between Kṛṣṇa, the living entity, and Kṛṣṇa's other energies. *Abhidheya-tattva* explains the process of attaining the desired goal. *Prayojana-tattva* explains the ultimate goal. Because the *Sandarbhas* explain how these three are revealed in *Śrīmad-Bhāgavatam*, they are called the *Bhagavata-Sandarbha*, or the essence of the *Bhāgavatam*.

The first four titles—*Tattva*, *Bhagavata*, *Parāmātmā*, and *Kṛṣṇa Sandarbha*—explain *sambandha-tattva*. *Bhakti-Sandarbha* explains *abhidheya-tattva*, and *Prīti-Sandarbha* explains *prayojana-tattva*.

*Śrī Tattva-Sandarbha* has sixty-three *anucchedas*, or sections. Out of these, the first eight verses are invocatory, then sections nine to twenty-eight discuss the *Bhagavata* epistemology. Section twenty-nine to the end explain *prameya*, or what is the knowable object of knowledge. The Table of Contents serves as a more detailed summary.

### Life Sketch of Śrīla Jīva Gosvāmī



Śrīla Jīva Gosvāmī was the youngest among the celebrated six Gosvāmīs of Vṛndāvana. The exact date of his birth is not known, but is generally accepted at about 1511 in Rāmakeli, West Bengal. He was the son of Anupama, the younger brother of Rūpa and Sanātana Gosvāmīs. When he was about three or four years old his uncles renounced their opulent posts as ministers of the Muslim King and travelled to Vṛndāvana on the order of Lord Śrī Caitanya Mahāprabhu. Soon after this, Jīva's father passed away while returning from Vṛndāvana with his elder brother Śrī Rūpa Gosvāmī on their way to Jagannātha Purī to visit Lord Caitanya.

Jīva saw Lord Caitanya Mahāprabhu when the latter visited Rāmakeli on the plea of going to Śrī Vṛndāvana. This is stated in *Bhakti-ratnākara* by Śrī Narahari Cakravartī, *śrī jīvādi saṅgopane prabhuke dekhilā*. Śrī Jīva could not have been older than three at the time, but the vision of Lord Caitanya left an indelible impression on the child's mind. Right from his childhood Śrī Jīva had no interest in childish activities. He was keenly interested in his educational pursuits and people were amazed at his brilliance. Even as a young child he worshiped the Deities of Kṛṣṇa and Balarāma with great devotion. While still a young student he mastered Sanskrit grammar, poetry, aesthetics, and so on. Then on the plea of studying neo-logic he travelled to Navadvīpa, which was a famous seat of learning. At that time Lord Nityānanda Prabhu was staying at the house of Śrīvāsa Paṇḍita, and He had already predicted that soon a great person will arrive in Navadvīpa.

When Śrī Jīva met Lord Nityānanda he fell at His feet. Lord Nityānanda blessed Śrī Jīva by placing His lotus feet on his head and then out of love He embraced Śrī Jīva, who swooned in ecstasy. Seeing the love of Śrī Jīva, Lord Nityānanda's love welled up like an ocean tide. He took Jīva on *parikramā*, or circumambulation, of the holy land of

Navadvīpa. That marked the beginning of the Navadvīpa *parikramā* tradition. Soon after that, Lord Nityānanda ordered Śrī Jīva to join his two uncles, Śrī Rūpa and Śrī Sanātana, in Vṛndāvana.

Śrī Jīva started for Vṛndāvana. On the way he stopped in Benāres, the most famous seat of learning in India. It is believed that he studied under the tutelage of Śrī Madhusūdana Vācaspati, a disciple of Sārvabhauma Bhaṭṭācārya. Śrī Jīva quickly mastered the six systems of Indian philosophy. Seeing his extraordinary brilliance, the best scholars of Benāres were amazed. Upon completing his studies, Śrī Jīva continued to Vṛndāvana and there took shelter of Śrī Rūpa and Sanātana Gosvāmīs.

From his two uncles he studied the esoteric principles of devotional service, *bhakti-tattva*, as taught to them by Lord Caitanya Mahāprabhu. Young Jīva assisted them in the work of writing literature, establishing temples, and discovering the places related to Lord Kṛṣṇa's pastimes. Śrī Rūpa Gosvāmī depended on Jīva's help in editing his books. He was the most brilliant and scholarly Vaiṣṇava of his time, nay, of all times. It is to his credit that he produced three of the greatest preachers of Gauḍīya Vaiṣṇavism, Śrī Nārottama dāsa Thākura, Śrīnivāsa Ācārya, and Śrī Śyāmānanda Prabhu.

Jīva Gosvāmī established the Śrī-Śrī Rādhā-Dāmodara temple in Vṛndāvana, one of the seven major temples of the town. According to *Bhakti-ratnākara*, the Deities were personally sculptured by Śrī Rūpa Gosvāmī on the order of Lord Kṛṣṇa in a dream:

*svapanādeśe śrīrūpa rādhā-dāmodare  
svahaste nirmāṇa kari dila śrījīvere*

Being ordered by Śrī-Śrī Rādhā-Dāmodara, Rūpa Gosvāmī crafted Them in Deity form and gave Them to Jīva Gosvāmī.

Śrī Rūpa Gosvāmī spent his last days at this temple being served by Jīva Gosvāmī. His *samādhi* is in the yard to the right side of the temple.

It was in the temple of Śrīla Jīva Gosvāmī that the illustrious preacher of Gauḍīya Vaiṣṇavism, the Founder-Ācārya of the International Society for Krishna Consciousness, His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhūpada, took shelter for many years. He in turn became the great preacher of Gauḍīya Vaiṣṇavism, Kṛṣṇa consciousness, all over the world. His time spent at the temple of Śrīla Jīva Gosvāmī in preparation to travel the world and preach to fulfill the mission of Śrī Jīva Gosvāmī.

After the disappearance of Rūpa and Sanātana Gosvāmīs it was Jīva Gosvāmī who shone like a brilliant sun, giving light to the Gauḍīya Vaiṣṇava community. Both in Vṛndāvana and in Bengal, he was regarded as the highest authority. People travelled on foot all the way from Bengal just to consult him on the esoteric conclusions of Lord Caitanya's philosophy. He took care of all the pilgrims from Bengal, and he had the honor of hosting Śrīmatī Jāhnavā, the consort of Nityānanda Prabhu.

Besides maintaining temples, teaching philosophy, receiving guests, and excavating the holy places, Śrī Jīva Gosvāmī composed many books as well as commentaries on the writings of Śrīla Rūpa Gosvāmī and on original texts like *Śrīmad-Bhāgavatam*. Some of his works are: 1) *Śrī Harināmāmṛta Vyākaraṇam*; 2) *Tattva-, Bhagavat-, Paramātmā-, Kṛṣṇa-, and Pṛīti- Sandarbhas*; 3) *Śrī Bhakti-rasāmṛtaśeṣa*; 4) *Sarva-saṁvādinī*; 5) *Mādhava-mahotsava*; 6) *Śrī Gopāla-virudāvali*; 7) *Sūtra-mallikā*; 8) *Dhātu-saṅgraha*; 9) *Gopāla-campu* (in two parts); 10) *Rādhā-Kṛṣṇa arcanā dīpikā*; 11) *Śrī Rādhā-kṛṣṇa-kara-pāda-cinḥa*; 12) *Krama-Sandarbha*; 13) *Laghu-vaiṣṇava-toṣaṇī*; 14) *Gāyatrī-vivṛtti*; 15) *Gopāla Tāpanī ṭīkā*; 16) *Brahma Saṁhitā ṭīkā*; 17) *Bhakti-rasāmṛta-sindhu ṭīkā*; 18) *Ujjvala-nīlamanī ṭīkā*; 19) *Bhāvārtha Sūcaka Campu*.

All these works total 400,000 verses as stated in the *Caitanya-caritāmṛta*, *cāri-lakṣo grantha tenho vistāra karilā*: "In this way he expanded 400,000 verses in all his books". [Cc. Antya-līlā 4.231]

This is equal to the eighteen *Purāṇas* combined. But among all his literary accomplishments the *Ṣaṭ-Sandarbha* stand supreme. About them Śrīla Kṛṣṇadās Kavīrāj writes in the *Caitanya-caritāmṛta* [Antya-līlā 4.229]:

*bhāgavata sandarbha nāma kaila grantha sāra  
bhāgavata siddhantera tahān pāiye pāra*

In particular, Śrī Jīva Gosvāmī compiled the book named *Bhāgavata-Sandarbha*, or *Ṣaṭ-Sandarbha*, which is the essence of all scriptures. From this book one can obtain the conclusive understanding of devotional service and the Supreme Personality of Godhead as described in the *Śrīmad-Bhāgavatam*.

Kavīrāja Gosvāmī further says:

*ṣaṭ sandarbha kṛṣṇa prema tattva prakāśila*

In the *Ṣaṭ-Sandarbha* Śrī Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa.  
[Cc.Antya-līlā 4.231]

Although many essays have been written on *Śrīmad-Bhāgavatam*, no one has analyzed as finely as Śrīla Jīva Gosvāmī. His approach is unique, natural, and undefeatable. Indeed, no one has tried to pick it apart. That no one has tried to date is indeed a wonder, considering that in the *Sandarbhas* the doctrines of all major Vaiṣṇava ācāryas are refuted or at least reduced to supporting roles next to the *acintyābheda-abheda tattva*. Jīva Gosvāmī has presented the message of the *Śrīmad-Bhāgavatam* according to the faith and experience of its writer, Śrīla Vyāsadeva and its prime speaker, Śukadeva Gosvāmī.

This approach is unique and obviously the most natural way to present the quintessence of *Śrīmad-Bhāgavatam*, which is *prema*, pure love of Kṛṣṇa. This is the fundamental teaching of Lord Caitanya Mahāprabhu, which He solidly based on the *Bhāgavata* philosophy. Hence the Lord declared, *prema pumārtho mohān*, "Love for Kṛṣṇa, *prema*, is the highest goal of life." This is the subject matter of *Śrīmad-Bhāgavatam* and it is wonderfully presented in *Śrī Ṣaṭ-*

*Sandarbha*. Śrīla Jīva Gosvāmī has performed the greatest welfare to humanity by giving this gift.

According to him, Śrīla Gopāla Bhaṭṭa Gosvāmī did the preliminary work, but did not complete his task. Later, Śrīla Jīva Gosvāmī took his work and expanded it into the six *Sandarbhas* in a very systematic manner. Here the tenets of Caitanya Mahāprabhu's doctrine find their fullest manifestation. After compiling these books he also compiled a brief supplementary work on the first four books under the name *Sarva-saṁvādinī*. Herein, he deals with the various prevalent systems of philosophy and establishes that *acintyabheda-abheda*, a term he coined for the philosophy of Mahāprabhu, is the flawless philosophical system that reveals the real heart of Śrīla Vyāsadeva. He also wrote *Krama-Sandarbha*, a verse-by-verse commentary on *Bhāgavatam*.

Śrī Jīva Gosvāmī lived in Vṛndāvana for 65 years. In *Samvat* era 1653 (1596 A.D.) on the third day of the bright fortnight, in the month of *Pauṣa*, this brilliant sun disappeared from the vision of ordinary people and entered the unmanifest pastimes of Lord Kṛṣṇa. As an eternal associate of Lord Kṛṣṇa, he is *Vilāsa-manjāri*, a maidservant of Śrīmatī Rādhārāṇī.



## ANUCCHEDA 1

### INVOCATION ONE

कुष्णवर्णं त्विषाकुष्णं साङ्गोपाङ्गास्त्रपार्षदम् ।  
यज्ञैः सङ्कीर्तनप्रार्थैर्यजन्ति हि सुमेधसः ॥ १ ॥

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*

"In the Age of Kali intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions" (*Bhāg.* 11.5.32).

### COMMENTARY



In the Vedic culture every undertaking begins with an invocation, technically called *maṅgalācaraṇa*. The purpose is to invoke the blessings of the Supreme Personality of Godhead for removing any obstacle to the completion of the work. This book, *Śrī Śaṭ-Sandarbha*, is a detailed treatise on the Lord's name, fame, abode, qualities, pastimes, associates, and the process of devotional service to Him. As such, it is already all-auspicious and needs no invocation. Śrīla Jīva Gosvāmī nonetheless performs *maṅgalācaraṇa*, following in the footsteps of the previous *ācāryas* and setting an ideal example for his readers.

*Maṅgalācaraṇa* is of three types and may have one or more verses. The three types are:

*Namas-kriyātmaka*—paying obeisances to one's teacher(s) or worshipable deity, or to both.

*Āśīr-vādātmaka*—praying to the Lord for His blessings, bestowing blessings upon the readers, or exclaiming "All glories to the Lord!"

*Vastu-nirdeśātmaka*—summarizing the subject matter of the book.

The *maṅgalācarāṇa* will also describe four essential elements of a book, called *anubandha-catustaya*, as is described:

*adhikāri ca sambandho viśayaś ca prayojanam  
avaśyam eva vaktavyaṁ śāstrāḍau tu catuṣṭayaṁ*

At its beginning a book must describe four items: the qualifications of the person who may study the book (*adhikāri*), the connection between the book and its subject (*sambandha*), the subject itself (*viśaya* or *abhidheya*), and what the reader will gain by reading the book and following the path it prescribes (*prayojana*).

The purpose of delineating these four items is to create an interest in the mind of the reader, as Śrī Kumārila Bhaṭṭa states in his *Śloka-vārttika* (1.1.17):

*siddhārthaṁ jñāta-sambandhaṁ śrotuṁ śrotā pravartate  
śāstrāḍau tena vaktavyaḥ sambandha sa prayojanaḥ*

Only after knowing the purpose and relation of the book with the subject, *sambandha*, does a reader begin studying the book. Therefore, *sambandha* and *prayojana* must be stated at the beginning of a book.

An intelligent reader will not take interest in studying a book unless he clearly knows the subject described in the book and the purpose to be achieved by understanding it. Different people have different goals, and different qualifications are needed to achieve those goals. Therefore the book must also describe the qualification needed to study it. *Sambandha* refers to the relation between the book and the subject matter, between the qualified reader and the goal, and between the knowledge and the book. In modern books these items are usually covered in the introduction.

Śrīla Jīva Gosvāmī begins his *maṅgalācarāṇa* with a quotation from *Śrīmad-Bhāgavatam* and not with an original verse. By doing so he shows his reverence for *Śrīmad-Bhāgavatam* and his surrender to the instructions of Śrī Caitanya Mahāprabhu, for whom *Śrīmad-Bhāgavatam* was the supreme scriptural authority. Śrīla Jīva Gosvāmī also implies that in the *Ṣaṭ-Sandarbhā* he will analyze the *Bhāgavatam* and establish its superiority over all other

scriptures. In addition, this verse establishes that his worshipable Deity is Lord Śrī Caitanya Mahāprabhu.

Karabhājana Rṣi spoke this verse in response to Mahārāja Nimi's question about the Lord's color and name and the mode of worship in the various *yugas*. He describes the Lord's incarnation in Kali-yuga, and in so doing he indirectly reveals that Śrī Caitanya Mahāprabhu is Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead.

*Kṛṣṇa-varṇam* indicates one who describes the pastimes of Lord Kṛṣṇa to others or who always chants "Kṛṣṇa, Kṛṣṇa." Śrī Caitanya Mahāprabhu certainly meets this criterion for being *kṛṣṇa-varṇa*. *Varṇam* also means "class" or "category." So *kṛṣṇa-varṇam* may also indicate one who is in the same class as Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is *kṛṣṇa-varṇa* in this sense because He is nondifferent from Lord Śrī Kṛṣṇa. *Varṇa* also means "letter" or "word," and thus *kṛṣṇa-varṇam* also indicates one whose name has the word Kṛṣṇa in it—in this case Śrī Kṛṣṇa Caitanya.

Other meanings of *varṇa* are "fame," "form," "outward appearance," "quality," and "ritual." One may apply all these meanings to the phrase *kṛṣṇa-varṇam*, and in all cases the meaning indicate Śrī Kṛṣṇa Caitanya Mahāprabhu. For example, *kṛṣṇa-varṇam* may indicate one whose fame is like Kṛṣṇa's or whose form is like Kṛṣṇa's.

In *Sarva-saṁvādinī*, a supplementary commentary to *Śrī Śaṭ-Sandarbhā* by Śrīla Jīva Gosvāmī, he explains that Lord Caitanya is referred to as *kṛṣṇa-varṇa* because people were reminded of Lord Śrī Kṛṣṇa just by seeing Him. Another reason is that although Śrī Caitanya displayed a golden complexion to the common man, to His intimate associates He sometimes appeared blackish. Finally, *kṛṣṇa-varṇa* also means one who is blackish like Kṛṣṇa, but in the case of Lord Caitanya *kṛṣṇa-varṇa* must refer to His inner complexion. This Śrīla Jīva Gosvāmī explains in the next *anuccheda*.

The compound word *tviṣākṛṣṇam* may be broken as *tviṣā* *akṛṣṇam*, giving the meaning "whose bodily hue is not blackish." In *Śrīmad-Bhāgavatam* (10.8.13), Garga Muni tells Nanda Mahārāja:

*āsan varṇās trayo hy asya grhnato'nu-yugaṁ tanūh  
śuklo raktas tathā pīta idānīm kṛṣṇatām gatah*

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past he assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color.

According to *Śrīmad-Bhāgavatam*, the Supreme Personality of Godhead had a white complexion when He appeared in Satya-yuga, a reddish one in Tretā-yuga, and a blackish one in Dvāpara-yuga. So by the process of elimination the word *akṛṣṇam*, “non-blackish,” must indicate the incarnation with a yellow complexion—that is, the golden *avatāra*, Śrī Caitanya Mahāprabhu. Garga Muni’s mention of His yellow color “in previous yugas” may refer either to Lord Caitanya’s previous appearances or to His future appearances, but Garga Muni uses the past tense because he is mentioning the yellow incarnation along with other incarnations who had appeared in the past. The usage is similar to what a person might say if he saw a householder and fifteen *brahmacārīs* walking on the road: “The *brahmacārīs* are coming.” Yet another consideration is that Gargācārya may have used the past tense to hide Kṛṣṇa’s future incarnation as Lord Caitanya. Garga’s purpose would have been to avoid confusing Nanda Mahārāja and to play along with the Lord’s plan to appear in Kali-yuga as the *channa-avatāra*, or hidden incarnation. This last reason is why the Vedic scriptures only indirectly refer to Lord Caitanya’s incarnation.

In the *Bhagavad-gītā* (7.25) Lord Kṛṣṇa says, *nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*: “Because the veil of Yogamāyā covers Me, I am not manifest to everyone as I am.” This declaration specifically applies to the Lord’s appearance in Kali-yuga as Śrī Kṛṣṇa Caitanya, not as the Supreme Lord but as a devotee. Prahāda Mahārāja also refers to Lord Caitanya when he says in *Śrīmad-Bhāgavatam* (7.9.38), *channah kalau yad abhavas tri-yugo 'tha sa tvam*: “O Lord, Your incarnation in Kali-yuga is hidden, or confidential, and therefore you are called Tri-yuga, one who incarnates

in three *yugas* [namely Satya, Tretā, and Dvāpara].” Here the word *channa* (covered) also signifies that Lord Caitanya is Lord Kṛṣṇa covered by the mood and complexion of Śrī Rādhikā. The *Nāradya Purāṇa* (5.47) also foretells the Lord’s appearance as a devotee:

*aham eva kalau vipra nityam pracchanna-vigrahaḥ  
bhagavad-bhakta-rūpeṇa lokān rakṣāmi sarvadā*

The Lord said: ‘Concealing My real identity, O *vipra* [Mārkaṇḍeya Rṣi], I appear in Kali-yuga in the garb of a devotee and always protect My devotees.’

*Tviṣākṛṣṇam* may also be broken as *tviṣā kṛṣṇam*, meaning “one whose complexion is blackish.” Although Lord Caitanya’s complexion was golden, He is Lord Kṛṣṇa Himself, and thus the words *tviṣā kṛṣṇam* indicate His original form as Lord Kṛṣṇa, which He revealed only to certain devotees, such as Rāmanānda Raya.

*Sāṅgopāṅgāstra-pārṣadam* means “with His limbs, ornaments, weapons, and associates.” According to Śrīla Baladeva Vidyābhūṣaṇa, Lord Caitanya’s limbs are Lord Nityānanda Prabhu and Advaita Ācārya; His ornaments are Śrīvāsa Thākura, Śrīla Haridāsa Thākura, and others; His weapons are the holy names—which dispel ignorance; and His associates are Gadādhara, Govinda, and the many other devotees who stayed with Him in Jagannātha Purī.

*Sāṅgopāṅgāstra-pārṣadam* may also refer to Lord Caitanya’s form as Śrī Kṛṣṇa, which He showed to His intimate devotees. This form has beautiful limbs decorated with ornaments (such as the Kaustubha gem), which act like weapons by attracting one’s mind toward Lord Kṛṣṇa and thus killing one’s demoniac mentality. The Lord’s ornaments are also associates; they are persons and naturally (of course) devotees.

*Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* means the *Vedas* recommend many processes for worshiping the Supreme Lord, but in Kali-yuga the wise worship Him by congregational chanting of His holy names. Even if one worships the Lord by another process it must be accompanied by chanting of His names. Lord Caitanya inaugurated this process and is thus called the father of the *saṅkīrtana* movement.

*Su-medhasaḥ* means "people of fine intelligence." The implication is that less intelligent people will worship the Lord in other ways and that outright fools will oppose the *sāṅkīrtana* movement. *Sāṅkīrtana* is very dear to Lord Śrī Caitanya Mahāprabhu. He Himself was always absorbed in *sāṅkīrtana*, and He enjoined everyone to participate, declaring it the universal remedy for all the defects of Kali-yuga. Śukadeva Gosvāmī confirms this in *Bhāg.*(12.3.51, 52):

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

*krte yad dhyāyato viṣṇuṁ tretāyām yajato makhaḥ  
dvāpare paricaryāyām kalau tad dhari-kīrtanāt*

My dear king, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the names of Kṛṣṇa one can become free from material bondage and be promoted to the transcendental destination. Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

Śrīla Jīva Gosvāmī's worshipable Deity is Śrī Caitanya Mahāprabhu. Therefore he begins his topmost literary achievement by quoting a verse about Śrī Caitanya from *Śrīmad-Bhāgavatam*, the supreme scriptural authority for all time. This is a *vastu-nirdeśātmaka māṅgalācarāṇa*.

## ANUCCHEDA 2

### INVOCATION TWO

अन्तः कृष्णं बहिर्गौरं दर्शिताङ्गादि-वैभवं ।

कलौ सङ्कीर्तनाद्यैः स्मः कृष्णचैतन्यमाश्रिताः ॥ २ ॥

*antaḥ kṛṣṇaṁ bahir gauram darśitāṅgādi-vaibhavam  
kalau saṅkīrtanādyaiḥ smaḥ kṛṣṇa-caitanyaṁ āśritāḥ*

In Kali-yuga we take shelter of Śrī Kṛṣṇa Caitanya by chanting the Lord's holy names congregationally and engaging in

other devotional practices. He is blackish within but golden without, and He has revealed to everyone the opulences of His beautiful bodily limbs and other features.

### Commentary



Here Śrīla Jīva Gosvāmī explains the meaning of the opening verse. Lord Kṛṣṇa, whose complexion is blackish, covered Himself with the golden complexion of Śrīmatī Rādhārāṇī to appear in Kali-yuga as Kṛṣṇa Caitanya. He is the Supreme Personality of Godhead, but His purpose is to show us how to be devotees of the Lord. For this reason it is not readily apparent that He is the Supreme Lord, and so *Śrīmad-Bhāgavatam* describes Him as "the hidden incarnation." Or, alternatively, the words *antaḥ kṛṣṇam bahir gauram* may be taken to mean not that Lord Caitanya is blackish within and golden without but that He is Kṛṣṇa within though outwardly appearing as Gaura, Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī also indicates here that one can please Lord Kṛṣṇa Caitanya by chanting the Hare Kṛṣṇa *mahā-mantra*.

*Darśitāṅgādi-vaibhavam* means that Lord Caitanya Mahāprabhu manifested His opulence through His limbs and associates. His body was so beautiful that just by seeing Him people would be inspired to surrender to Him. He also manifested His supremacy through Nityānanda Prabhu and other associates, who preached the chanting of the holy name. This phrase can also mean that Lord Caitanya manifested the greatness of His associates by engaging them in distributing love of Godhead.

By using the plural form "we" in the phrase "we take shelter of Śrī Kṛṣṇa Caitanya," Śrīla Jīva Gosvāmī includes the readers of *Śrī Śaṭ-Sandarbhā*. He invites them to join him in taking shelter of Lord Caitanya by participating in the *sāṅkīrtana* movement, the universal process for pleasing the Supreme Lord and attaining deliverance. By using the plural, Śrī Jīva also implies that Lord Caitanya's teachings are not limited to a particular sect or nationality.

In this *annuccheda* Śrīla Jīva Gosvāmī has described his worshipable Deity, which is a *namas-kriyātmaka māṅgalācaraṇa*.

Next, he performs *āśīrvādātmaka-maṅgalācarana*, invoking auspiciousness by declaring the glories of his spiritual masters.

### ANUCCHEDA 3

### INVOCATION THREE

जयतां मथुराभूमौ श्रील-रूप-सनातनौ ।

यौ विलेखयतस्तत्त्वं ज्ञापकौ पुस्तिकामिमाम् ॥ ३ ॥

*jayatām mathurā-bhūmau śrīla-rūpa-sanātanau  
yau vilekhayatas tattvaṁ jñāpakau pustikām imām*

All glories to Śrīla Rūpa and Sanātana Gosvāmīs who reside in the land of Mathurā! They have engaged me in writing this book to broadcast the essential truth about the Supreme Lord.

### Commentary



Here Śrīla Jīva Gosvāmī explains his reason for composing the *Ṣaṭ-Sandarbhas*. He is doing it at the behest of his spiritual masters, Rūpa and Sanātana Gosvāmīs, who are also his uncles. Jīva Gosvāmī studied under them, and they asked him to compile their teachings into a book for the benefit of all. This request is indicated by the word *jñāpakau*, which literally means "those who like to teach others."

Previously Rūpa and Sanātana were glorious in Bengal as ministers of Hussein Shah. Now they are glorious in the land of Mathurā, which is itself glorious, being the place of Lord Kṛṣṇa's pastimes. To be glorious in this land means to have the wealth of *kṛṣṇa-prema*, love of Godhead, which is the most rare possession. To show this achievement, Jīva Gosvāmī adds the honorific "Śrīla" before their names. "Śrīla" signifies that Rūpa and Sanātana Gosvāmīs are endowed with transcendental knowledge, renunciation, devotional service, and love of God. Śrīla Jīva Gosvāmī prays that through the *Ṣaṭ-Sandarbhas* these two great souls may manifest their opulence and glory for the welfare of others.

According to Sanskrit grammatical rules, the pronoun *imām* (this) is used for objects near at hand. Since at this



point Jīva Gosvāmī is in the process of writing the *Ṣaṭ-Sandarbhā*, his mention here of *pustikām imam* (this book) may seem a defect. Baladeva Vidyābhūṣaṇa comments, however, that because the book already exists within the author's mind, his usage is proper.

#### ANUCCHEDA 4

### THE SOURCE OF ŚRĪ ṢAṬ-SANDARBHA

कोऽपि तद्बान्धवो भट्टो दक्षिणद्विज-वंशजः ।  
विविच्य व्यलिखद्ग्रन्थं लिखिताद्वुद्भवैष्णवैः ॥ ४ ॥

*ko 'pi tad-bāndhavo bhaṭṭo  
dakṣiṇa-dvija-vamśa-jah  
vivicya vyalikhad grantham  
likhitād vṛddha-vaiṣṇavaiḥ*

Śrī Gopāla Bhaṭṭa Gosvāmī, a friend of Śrī Rūpa and Śrī Sanātana, born in a South Indian *brāhmaṇa* family, compiled the original version of this book based on the works of venerable Vaiṣṇavas.

#### Commentary

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Venkāṭa Bhaṭṭa, the head priest of Rāṅganātha Temple at Śrī Rāṅgam, where the Śrī-Vaiṣṇava sect had its headquarters. It was in Venkāṭa's home that Śrī Caitanya Mahāprabhu stayed for four months of the rainy season during His tour of South India. There, He and Venkāṭa discussed philosophy, as is known from the *Caitanya-caritāmṛta*, *Madhya-līlā*, chapter nine, and the *Bhakti-ratnākara*, first wave. At that time Gopāla Bhaṭṭa was a young boy, and he learned the intricacies of *Gauḍīya-Vaiṣṇava* philosophy directly from Śrī Caitanya. Later he studied the writings of the eminent Vaiṣṇavas of the *Śrī-sampradāya*. On Lord Caitanya's order, Gopāla Bhaṭṭa later moved to Vṛndāvana, where he established the temple of Śrī Rādhā-ramaṇa. He is one of the great authorities on Śrī Caitanya Mahāprabhu's teachings.

As we shall learn further on, the venerable Vaiṣṇavas Śrīla Jīva Gosvāmī refers to here as sources for Gopāla Bhaṭṭa Gosvāmī include Śrī Rāmānujācārya, Śrī Madhvācārya, and Śrīdhara Svāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī culled the essence from the works of these previous ācāryas and Vaiṣṇava scholars and then composed a book explaining the essential truths about Kṛṣṇa, the Supreme Personality of Godhead. That book is the basis for the present work. In this way Jīva Gosvāmī hints at the authenticity of his work, for by basing it on Śrīla Gopāla Bhaṭṭa Gosvāmī's book he implies that the work is authoritative, free of concocted ideas. Unfortunately, Gopāla Bhaṭṭa Gosvāmī's book, which formed the basis of *Ṣaṭ-Sandarbhā*s, is not available at present.

#### ANUCCHEDA 5

### HOMAGE TO ŚRĪ GOPĀLA BHATṬA GOSVĀMĪ

तस्याद्यं ग्रन्थनालेखं क्रान्त-व्युत्क्रान्त-खण्डितम् ।  
पर्यालोच्याथ पर्यायं कृत्वा लिखति जीवकः ॥ ५ ॥

*tasyādyam granthanālekham  
krānta-vyutkrānta-khaṇḍitam  
paryālocyātha paryāyam  
kṛtvā likhati jīvakah*

Some parts of this first book by Gopāla Bhaṭṭa Gosvāmī were in correct sequence, and some were not. Some parts were incomplete or lost. Now, after careful study, Jīva is re-writing this book in the proper sequence.

#### Commentary



The question may arise, "If Gopāla Bhaṭṭa Gosvāmī had already composed a work on this subject, why would Rūpa and Sanātana have engaged Jīva Gosvāmī in compiling a similar work?" Jīva Gosvāmī replies in this verse: His mission is to complete the task that Gopāla Bhaṭṭa Gosvāmī began and to set the material in proper order. In the previous two verses Jīva Gosvāmī has already established that

his work is not a product of his imagination but is based on the authority of the scriptures and previous *ācāryas*. From this verse it appears that the work of Śrīla Gopāla Bhaṭṭa Gosvāmī did not take the final shape of a book, but was in the form of notes, technically called *kaḍacā*, and so was not arranged properly.

By using the word *jīvaka*, Jīva Gosvāmī makes a pun on his name. *Jīvaka* means "a petty soul," or else it can be taken as the name of the author. Out of humility the author refers to himself here in the third person. The suffix *kan* is used in this context in a diminutive sense, to indicate that a humble soul is writing.

As *jīvānugas*, or followers of Śrīla Jīva Gosvāmī, we may prefer to interpret *jīvaka* in other ways. We may, for example, apply the definition *jivān kāpayati bhāgavatārtha-pradānāndeneti jivakah*: "One who makes the living beings emit ecstatic sounds by supplying them with the esoteric meaning of *Śrīmad-Bhāgavatam* [through his *Bhāgavata-Sandarbhās*] is *jīvaka*." Or, alternatively, *jīva-svarūpa-sambandhābhidheya-prayojanān kāyati vamaṃyatīti jivakah*: "One who explains the nature of the *jīva*, his relation with the Lord, the process by which he can achieve the ultimate goal of life, and also that ultimate goal—such a person is *jīvaka*." Or, *jīvayati jivān kṛṣṇa-prema-pradāneneti jīvo, jīva eva jīvaka iti svārthe kan*, "One who infuses life into living beings by giving them love of Kṛṣṇa is *jīva* or, equivalently, *jīvaka*." Finally, the word *jīvaka* may also be formed by applying to the root *jīv* the suffix *-aka* in the sense of "blessing." In this case *jīvaka* means "the person who confers blessings on the living entities."

## ANUCCHEDA 6

### QUALIFICATIONS OF THE READER

यः श्रीकृष्णपदाम्भोज-भजनैकाभिलाषवान् ।

तेनैव दृश्यतामेतदन्यस्मै शपथोऽर्पितः ॥ ६ ॥

*yaḥ śrī-kṛṣṇa-padāmbhoja-bhajanaikābhilāṣa-vān*  
*tenaiva dṛśyatām etad anyasmai śapatho 'rpitah*

This book may be studied only by one whose sole desire is to serve the lotus feet of Lord Śrī Kṛṣṇa. I warn everyone else not to read it.

### Commentary



Here Śrīla Jīva Gosvāmī defines the *adhikārī*, the person qualified to read *Śrī Śaṭ-Sandarbha*. Śrī Jīva is writing only for those whose sole desire is to serve Lord Kṛṣṇa. He bars all others from reading this work. What prompts him to do so is not fear that critics will find defects in his work; since he is working under the order and supervision of learned Vaiṣṇavas, namely, Rūpa and Sanātana Gosvāmīs; and since all his statements will be based on scripture, there is no question of defects. Rather, it is out of compassion that Jīva Gosvāmī says that the *Śaṭ-Sandarbha* "may be studied only by one whose sole desire is to serve the lotus feet of Lord Śrī Kṛṣṇa." His intention is to prohibit those who have no desire to engage in devotional service from reading his book. In the *Śaṭ-Sandarbhas* he intends to establish the glories of the Supreme Personality of Godhead with great logic and force and with scriptural reference. Such a book will displease those who have no desire to be devoted to the Supreme Lord, since they cannot tolerate His glorification. If such persons happen to read this book, they may become offensive toward the Lord and His devotees and thus bring hellish miseries upon themselves. For their benefit, therefore, Śrī Jīva pens this statement forbidding them to read *Śrī Śaṭ-Sandarbha*.

In the *Bhagavad-gītā* (18.67), Lord Kṛṣṇa imposed a similar restriction on Arjuna:

*idam te nātapaskāya nābhaktāya kadācana  
na cāśuśrūṣave vācyam na ca mām yo 'bhyasūyati*

This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

In this *anuccheda* the word *eka* (only) significantly means that even among those desiring to render service to Lord

Kṛṣṇa, none should harbor personal ambition in his heart and misuse *Śrī Śaṭ-Sandarbha* for gaining profit, adoration, and distinction.

At the same time, here Śrīla Jīva Gosvāmī hints that in *Śrī Śaṭ-Sandarbha* he will establish service to Lord Kṛṣṇa as the supreme goal of life.

### ANUCCHEDA 7

## HOMAGE TO THE TEACHERS

अथ नत्वा मन्त्रगुरुन् गुरुन् भागवतार्थदान् ।  
श्रीभागवत-सन्दर्भं सन्दर्भं वशिम् लेखितुम् ॥ ७ ॥

*atha natvā mantra-gurūn gurūn bhāgavatārtha-dān  
śrī-bhāgavata-sandarbhāṁ sandarbhaṁ vaśmi lekhitum*

After offering obeisances to my initiating spiritual master and to those spiritual masters who taught me the meaning of *Śrīmad-Bhāgavatam*, I wish to write this book called *Śrī Bhāgavata-Sandarbha*.

### Commentary

After showing reverence to his teachers, Śrīla Jīva Gosvāmī names his book. He calls it *Śrī Bhāgavata-Sandarbha* because he will explain the essential meanings of the *Bhāgavata Purāṇa* (*Śrīmad-Bhāgavatam*). To explain the term *sandarbha*, Śrīla Baladeva Vidyābhūṣaṇa quotes a well-known verse of unknown origin:

*gūḍhārthasya prakāśaś ca sāroktiḥ śreṣṭhatā tathā  
nānārtha-vatvaṁ vedyatvaṁ sandarbhaḥ kathyate budhaiḥ*

A literary work that explains the confidential aspects of a subject, incorporates its essence, explains the superiority of the subject, gives its various meanings, and is worth learning is called a *Sandarbha* by learned scholars.

The *Bhāgavata-Sandarbha* is also called the *Ṣaṭ-Sandarbha* because it contains six books—the *Tattva*-, *Bhagavat*-, *Paramātmā*-, *Kṛṣṇa*-, *Bhakti*-, and *Prīti-Sandarbhās*. Each

*Sandarbha* is an analysis of the subject stated in the title, and each is based on *Śrīmad-Bhāgavatam*. Śrīla Jīva Gosvāmī also wrote a verse-by-verse commentary on *Śrīmad-Bhāgavatam* called the *Krama-Sandarbha*, and this is sometimes referred to as the seventh *Sandarbha*.

Both Vaiṣṇavas and others have written many essays and treatises on *Śrīmad-Bhāgavatam*, but among them these six works stand as the most exhaustive exposition of the *Bhāgavata* philosophy. His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda joined all the other *ācāryas* coming in succession after Śrīla Jīva Gosvāmī in praising him as the greatest Vaiṣṇava philosopher of all time. Śrīla Prabhupāda called *Śrī Śaṭ-Sandarbha* "the last word on the teachings of Lord Caitanya Mahāprabhu." Thus it is clear that Śrīla Jīva Gosvāmī is perfectly justified in giving the title *Sandarbha* to his work.

In the next *anuccheda*, while giving blessings to his readers, Jīva Gosvāmī indirectly explains the subject matter of the *Śaṭ-Sandarbha*, the process presented in the book by which one can attain the goal, and the goal itself.

#### ANUCCHEDA 8

### THE ESSENCE OF ŚRĪ ŚAṬ-SANDARBHA

यस्य ब्रह्मेति संज्ञां क्वचिदपि निगमे याति चिन्मात्रसत्ता-प्यंशो  
यस्यांशकैः स्वैर्विभवति वशयन्नेव मायां पुमांश्च ।

एकं यस्यैव रूपं विलसति परमव्योम्नि नारायणाख्यं

स श्रीकृष्णो विधत्तां स्वयमिह भगवान् प्रेम तत्पादभाजां ॥८॥

*yasya brahmeti saṁjñāṁ kvacid api nigame yāti cin-mātra-sattāpy / amśo yasyāmśakaiḥ svair vibhavati vaśayann eva māyāṁ pumāṁś ca / ekaṁ yasyaiva rūpaṁ vilasati parama-vyomni nārāyaṇākhyam / sa śrī-kṛṣṇo vidhattāṁ svayam iha bhagavān prema tat-pāda-bhājām*

The feature of Lord Kṛṣṇa as pure consciousness, without any manifest characteristics, is called Brahman in some portions of the *Vedas*. In another feature He expands as the

*Puruṣa*, who controls the external potency, *Māyā*, by His many plenary portions. In yet another of His principal forms He is present as *Nārāyaṇa* in the spiritual sky, *Vaikuṇṭha*. May that Lord *Kṛṣṇa*, the Supreme Personality of Godhead, bestow love for Himself on those who worship His lotus feet in this world.

### Commentary



Although one without a second, Lord *Śrī Kṛṣṇa* has limitless expansions. His feature that manifests as dazzling effulgence, without form, qualities, or opulences, is called *Brahman* in some sections of the *Vedas*. Some transcendentalists worship this undivided, formless impersonal aspect of the Absolute, considering it the ultimate reality. This feature of the Lord is described in the *Taittirīya Upaniṣad* (2.1.1), *satyaṁ jñānam anantaṁ brahma*. "Brahman is eternal, conscious, and unlimited."

Another aspect of Lord *Kṛṣṇa* is His controlling feature called the *Puruṣa*. There are three such *Puruṣa* expansions. The first is *Kāraṇodakaśāyī Viṣṇu*, who lies in the Causal Ocean and is the Supersoul of the entire material creation. The Lord has only one *Kāraṇodakaśāyī Viṣṇu* expansion, also called *Mahā-Viṣṇu*. He is the reservoir of all living entities. By His glance He impregnates the material energy with souls and thus activates the otherwise inert material energy. The second *Puruṣa* is *Garbhodakaśāyī Viṣṇu*, the Supersoul expansion within each of the innumerable universes. He is the source of the various *līlā-avatāras*, the Supreme Lord's pastime incarnations. The Supreme Lord delegates the responsibility for creating this universe to Lord *Brahmā*, who was born from the lotus flower growing from *Garbhodakaśāyī Viṣṇu*'s lotus navel. The third *Puruṣa* is *Kṣīrodakaśāyī Viṣṇu*, who expands as the Supersoul in all life forms and indeed within every atom.

These three *Puruṣāvatāras* are also called *Sankarṣaṇa*, *Pradyumna*, and *Aniruddha*, respectively. *Kṛṣṇa* controls the material nature through the agency of His *Puruṣa* incarnations.

A summary description of these three Puruṣa manifestations is given in the *Sātvata-tantra* (1.30):

*viṣṇoḥ tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ  
ekam tu mahataḥ sraṣṭṛ dvitīyaṁ tv aṇḍa-sarīsthitam  
trīyaṁ sarva-bhūta-sthaṁ tāni jñātvā vimucyate*

Lord Viṣṇu has three forms called Puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [*mahat-tattva*], the second is Garbhodakaśāyī Viṣṇu, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three is liberated from the clutches of Māyā.

Beyond the material creation is the spiritual sky, or *para-vyoma*, which contains the various spiritual planets, called Vaikuṇṭhas. The chief Deity in the spiritual sky is Lord Nārāyaṇa, a *vilāsa* expansion of Lord Śrī Kṛṣṇa. The *Laghu-bhāgavatāmṛta* (1.15) defines a *vilāsa* form as follows:

*svarūpam anyākāraṁ yat tasya bhāti vilāsataḥ  
prāyeṇātma-samaṁ śaktyā sa vilāso nigadyate*

When the Lord expands into a form that appears different from His original form but has almost all His original qualities, that form is called a *vilāsa* expansion.

Lord Kṛṣṇa in His two-handed form is *svayaṁ bhagavān*, the original Personality of Godhead. This *svayaṁ-rūpa* is described in the *Laghu-bhāgavatāmṛta* (1.12), *ananyāpekṣi yad rūpaṁ svayaṁ-rūpaṁ sa ucyate*. "That form of the Supreme Lord which is not a dependent expansion of some other form is called *svayaṁ-rūpa*, a self-sufficient form. The Lord's *svayaṁ-rūpa* is grounded in itself and is the basis of all other forms. It is completely independent, second to no other form. In *Śrī Kṛṣṇa-Sandarbhā* Śrīla Jīva Gosvāmī will explain all this in greater detail. Here he briefly describes the essence of *Śrīmad-Bhāgavatam*, giving us a seed that he will cultivate until it gradually grows into the tree of *Śrī Bhāgavata-Sandarbhā*.

Words have an integral relationship with their meaning, or reference, and in Sanskrit linguistics this relationship is



called *vācya-vācaka-sambandha*. Similarly, a book has an integral relationship with its subject through the meanings of the words that constitute it. In the present *anuccheda* the phrase *sa kṛṣṇaḥ* indicates that *svayam bhagavān*, Lord Śrī Kṛṣṇa, is the subject (*viśaya*) of the *Ṣaṭ-Sandarbhāḥ*. By this phrase Śrīla Jīva Gosvāmī establishes the *vācya-vācaka-sambandha* between his book and the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

The process (*abhidheya*) for realizing Lord Śrī Kṛṣṇa is devotional service to His lotus feet, a fact indicated by the words *tat-pāda-bhājām*. The purpose (*prayojana*) of this process is to attain love of Godhead, indicated by the word *prema*. In this way Śrīla Jīva Gosvāmī here alludes to the four introductory topics indicated in *Anuccheda 1*—the subject of the book, the book's relationship with the subject, the process of achieving the final purpose, and the final purpose itself. In the next *anuccheda* he explicitly states these four topics and explains the means of acquiring valid knowledge about them.

## ANUCCHEDA 9

### VAIṢṆAVA EPISTEMOLOGY

अथैवं सूचितानां श्रीकृष्णतद्वाच्यवाचकतालक्षण-सम्बन्ध-  
तद्गुणलक्षणविधेय-सपर्यायाभिधेय-तत्प्रेमलक्षण-  
प्रयोजनारख्यानामर्थानां निर्णयाय तावत् प्रमाणं निर्णीयते ।  
तत्र पुरुषस्य भ्रमादिदोष-चतुष्टयदुष्टत्वात्  
सुतरामलौकिकाचिन्त्यस्वभाववस्तुस्पर्शायोग्यत्वाच्च  
तत्प्रत्यक्षादीन्यपि सदोषाणि ॥ ९ ॥

*athaivam sūcitānām śrī-kṛṣṇa-tad-vācya-vācakatā-  
lakṣaṇa-sambandha-tad-bhājana-lakṣaṇa-vidheya-  
saparyāyābhidheya-tat-prema-lakṣaṇa-prayojanākhyānām  
arthānām nimayāya tāvat pramāṇam niṇīyate. tatra  
puruṣasya bhramādi-doṣa-catuṣṭaya-duṣṭatvāt sutarām  
alaukikācintya-svabhāva-vastu-sparsāyogyatvāc ca tat-  
pratyakṣādīny api sa-doṣāṇi.*

Four topics were suggested in the previous *anuccheda*: Śrī Kṛṣṇa as the subject (*viśaya*), the connection between Him and the words describing Him (*sambandha*), service to Him as the recommended process (*abhidheya* or *vidheya*), and pure love for Him as the ultimate goal (*prayojana*). Now to understand these we should first determine the means of acquiring valid knowledge.

Human beings are bound to have four defects: they are subject to delusion, they make mistakes, they tend to cheat, and they have imperfect senses. Thus their direct perception, inference, and so forth are deficient, especially since these means of acquiring knowing cannot help them gain access to the inconceivable spiritual reality.

### Commentary



Without knowing the purpose of a book, a prospective reader is unlikely to take a keen interest in it. Therefore in the previous *anuccheda* Śrīla Jīva Gosvāmī outlines his subject and purpose. Now, with the phrase *tad-bhajana-lakṣana-vidheya*, he states that devotional service as explained in the Vedic scriptures is the process for achieving the final goal, *prema-bhakti*. But before one practices any important process he should have correct knowledge about it. Thus the need arises for discerning the various means of acquiring valid knowledge. This portion of *Tattva-Sandarbha* therefore deals with Vaisṇava epistemology. Jīva Gosvāmī first establishes the validity of his means of acquiring knowledge before analyzing the four topics mentioned in the previous *anuccheda*. In English the word "knowledge" means valid knowledge. In Sanskrit, valid knowledge is called *pramā*, and a means of acquiring it is called *pramāṇa*. It can also mean "proof," "evidence," or "authority."

Jīva Gosvāmī is concerned with establishing an infallible means of acquiring knowledge. Ordinary human beings use various means to acquire knowledge, but none of them are infallible. This fallibility is due to the four inherent defects

found in all ordinary humans. Without exception every ordinary human being has the tendency to be deluded (*bhrama*), to make mistakes (*pramāda*), has a cheating propensity (*vipralipsā*), and has imperfect senses (*karaṇāpāṭava*).

*Bhrama*, or mistaken identification, is of two kinds. The first is identification of the body as the self. Everyone is born with this delusion, but how completely we identify with our body depends on our attachment to it. Because of this defect we mistake the temporary, miserable sense objects as permanent sources of pleasure. The second kind of delusion occurs when we think we perceive something that in fact is not present, as in the case of a mirage or hallucination.

*Pramāda*, the second defect, is our tendency to make mistakes because of inattention. If our mind is not focused on a particular sense—the eyes, ears, nose, tongue, or skin—we do not get the knowledge it can supply. For example, we may sit through a lecture but miss portions of it because our mind is wandering. Because of this defect we tend to make mistakes.

The third defect is *vipralipsā*, the propensity to cheat. Material conditioning causes us to falsely identify with the material body, which, being temporary, can never give us real happiness. But still out of delusion we seek happiness through sense gratification. When this fails to satisfy us, we take to cheating to improve our chances. Friends cheat friends, politicians cheat the public, and so on. Even in spiritual life a so-called *guru* will cheat his disciple by teaching some materialistic philosophy as the Absolute Truth; or an insincere disciple will try to cheat his *guru* by pretending to follow the *guru's* orders when he's not. This cheating propensity manifests on all levels of material existence.

The fourth defect is *karaṇāpāṭava*, imperfect senses. We have five perceptive senses—the eyes, ears, tongue, nose, and skin. These senses function only within a limited range. The human eye, for instance, can see light between infrared and ultraviolet wavelengths, but there are many other wavelengths the eye cannot discern—radio waves, x-rays, and so on. Even within the visible range our eyes cannot see

clearly if the light is too bright or too dim, if the object is too far or too close, or if the eyes themselves are diseased. Upon analysis, each sense reveals a similar built-in limitation.

The conclusion is that since these four defects make perfectly reliable knowledge about material objects a rare achievement, perfect knowledge about the realm beyond our sensory inspection is altogether impossible. This premise is the cornerstone of Vedic epistemology. Of course, after acknowledging these four defects one will find the quest for a reliable *pramāṇa* to be an exacting challenge.

Among India's philosophical traditions there are a total of ten *pramāṇas*, or means of acquiring valid knowledge. Each philosophical school recognizes a certain combination of these as valid and many present arguments to support its opinion. These ten traditional *pramāṇas*, with the three most important listed last, are as follows:

1. *Ārṣa*: the statements of an authoritative sage or demigod. There are many exceptional sages, such as Kapila, Gautama, and Pātāñjali, who founded schools of philosophy. Naturally their opinions differ, and therefore the *Mahābhārata* (*Vana-parva* 313.117) says, *nāsāv ṛṣir yasya matam na bhinnam*: "One is not considered a philosopher if his opinion does not differ from the opinions of other philosophers." Since these philosophers are all profound thinkers, we take their utterances seriously, but an ordinary person can hardly determine which philosopher's opinion is conclusive. For Vaiṣṇavas, the criterion for judging whether a particular *ārṣa* opinion is valid is whether it conforms to the *śabdha pramāṇa* (number 10 below).

2. *Upamāna*: comparison. We can identify something about which we have no prior knowledge after it has been compared to a familiar object. Suppose we have seen an ordinary cow but never a *gavaya* (forest cow), and someone tells us that a *gavaya* resembles a cow. Then we may recognize a *gavaya* when we see one.

3. *Ārthāpatti*: presumption. This means we make an assumption based on a fact that is otherwise inexplicable. For

example, if we know that fat Devadatta does not eat during the day, we can safely assume he must eat at night. Otherwise his stoutness is inexplicable.

4. *Abhāva*: absence. Failure to perceive an object by the appropriate sense is considered perception of the absence of that object. For example, a book is a suitable object for visual perception, and the eye is the appropriate sense of perception. Thus when one does not see a book on an empty table one is experiencing the book's absence. Such *abhāva* is classified as a separate category of perception because there is no actual contact between the sense instrument and the object, as there would be in ordinary sensory perception. What is perceived is the object's absence.

5. *Sambhava*: inclusion. This *pramāṇa* is based on common experience that a larger quantity includes a smaller quantity. For example, if we know someone has one hundred dollars, we automatically know he has one dollar, five dollars, ten dollars, and so on. This kind of reasoning, based on the principle of inclusion, is called *sambhava*.

6. *Aitiha*: tradition. This *pramāṇa* is applied when some accepted fact is known by common belief or tradition but the original source of that knowledge is unknown. For instance, there is a popular belief that the Pāṇḍavas built the Old Fort in New Delhi. There is no written proof or scriptural authority to support this belief, but it has been passed down for generations to the present day and is universally accepted as corresponding to fact.

7. *Ceṣṭā*: gesture. This *pramāṇa* comes into play when one learns something from a knowledgeable person's gestures or from symbols. For instance, we may make a "V" sign with our fingers to indicate victory, or a *pujārī* may show the Deity *mudrās* to convey certain messages.

8. *Pratyakṣa*: direct perception. Directly perceiving something can be the means to either valid or invalid knowledge. But only that sense perception which leads to valid knowledge should be considered *pramāṇa*. Sense perception is the principal means of acquiring knowledge in the material

world. Both theistic and atheistic philosophers accept *pratyakṣa-pramāṇa* as one of the means to valid knowledge. Direct perception is of two types—external and internal. An external perception occurs when we acquire knowledge through the external senses. In an internal perception we acquire knowledge directly through the mind, as when we perceive emotions such as pain, pleasure, love, and hate. In the *Bhagavad-gītā* (15.7) Lord Kṛṣṇa lists the mind as the sixth sense (*manah-saṣṭhānindriyāṇi*).

Because of our four inherent human defects, *pratyakṣa* is not always a reliable means of acquiring valid knowledge. Its scope is limited only to the present, since it cannot extend into the past or future. Moreover, it is limited only to material things. Memory is not considered a *pramāṇa* because it is only the recall of past experience. According to Śrīla Jīva Gosvāmī, however, perfect devotees who achieve direct perception of the Lord, His abode, and His associates through spiritual trance all have pure senses and have transcended the four defects. Their direct perception can extend to even the past or future. For such persons, *pratyakṣa* is a reliable source of knowledge because their sense perception is completely pure. Lord Kṛṣṇa confirms this in the Ninth Chapter of the *Bhagavad-gītā* (9.2) when He says that “this knowledge leads to direct realization of transcendence by experience (*pratyakṣāvagamam*).” And in the Sixth Chapter (Bg. 6.21) the Lord likewise assures Arjuna that in the state of transcendental trance, *samādhi*, a devotee acquires perfect knowledge through his purified intelligence and transcendental senses (*buddhi-grāhyam atīndriyam vetti*). This experience of pure Vaiṣṇavas is called *vaiḍuṣya-pratyakṣa*, or mystic perception, and it is flawless.

9. *Anumāna*: inference based on generalized experience. The word *anumāna* literally means “knowing after.” Based on repeated experience or authoritative verbal testimony, one arrives at some general principle, called *vyāpti* (invariable concomitance). This is the relation between a known object and an unknown object. One can then apply this principle

in specific cases to deduce unknown facts, just as when we deduce fire from the presence of smoke.

Inference is of two kinds, for oneself and for others. An example of inference for oneself is the process of reasoning a person goes through when he repeatedly sees, in the kitchen and elsewhere, the concomitance between smoke and fire and arrives at the general principle "Wherever there's smoke, there's fire." Then if he sees smoke hanging over a mountain in the distance, he may recall the principle and conclude, "There is a fire on the mountain."

Inference for others uses a five-step syllogistic formula. After arriving at an inferred conclusion for himself, a person uses this method to enable others to infer the same conclusion. The syllogistic format is as follows:

1. Proposition: There is a fire on the mountain.
2. Reason: Because there's smoke.
3. General principle and example: Wherever there's smoke, there's fire, as in the kitchen.
4. Application: There is smoke over the mountain.
5. Conclusion: Therefore there is a fire on the mountain.

If the observer mistakes clouds over the mountain for smoke or sees the smoke just after rain has extinguished the fire, his deduction that a fire is burning on the mountain will be wrong. If there is any error in perceiving the reason or any deviation in the universal generalization, the inference will be faulty and its conclusion unreliable. Like *pratyakṣa*, therefore, *anumāna* is not a foolproof means of acquiring knowledge.

10. *Śabda*: revealed knowledge. *Śabda* literally means sound, but as a *pramāṇa* it refers to meaningful, articulate sound spoken or written by an *āpta-puruṣa*, a trustworthy person, who is an authority on the matter in question. In its ultimate sense the term *śabda* refers to revealed knowledge about the transcendental reality that is reliable and free from defects. This kind of *śabda* differs from the language used in mundane transactions, called *pauruṣeya-śabda*, and is not always reliable. For Śrīla Jīva Gosvāmī, *śabda-pramāṇa* is restricted to the revealed knowledge of the *Vedas*. It is

called *apauruṣeya-śabda*, revealed knowledge from a superhuman source. It originated from the Supreme Personality of Godhead and is received in disciplic succession through a bona fide *guru*. *Apauruṣeya-śabda* is therefore the perfect *pramāṇa* because it is free from the four defects.

At present, people in general fail to accept the authority of *apauruṣeya-śabda-pramāṇa* and doubt the very existence of a transcendental reality beyond the empirical world. Then there are others who accept the existence of such a reality, and may even accept the principle of hearing *apauruṣeya-śabda-pramāṇa* as a means of knowing about it, but unfortunately they also accept one or more *pauruṣeya* sources of *śabda-pramāṇa* as *apauruṣeya*. Those who doubt any reality beyond the empirical world usually favor knowledge gained through their sensory experience. Yet like everyone else they constantly rely on knowledge imparted to them through sound. In our practical day-to-day life we depend on knowledge transmitted by parents, teachers, books, magazines, TV, radio, and numerous experts.

Hearing from authorities enhances the extent of our learning, and if we were to dispense with it we could not function in our complex modern society. Those who consider sensory experience superior to *śabda* forget that we gain most of our knowledge by hearing or reading, not by immediate perception. Direct experience is a great teacher, but it is nonetheless severely vitiated by the four human defects and also by the great expenditure of time it takes to acquire it.

Moreover, we cannot directly experience past or future events. So even though those in the first group actually accept the principle of *śabda*, because the *śabda* they accept imparts to them only empirical knowledge and is therefore all *pauruṣeya*, they remain skeptical about the existence of transcendental reality. Ultimately, no amount of raw sensory experience or *pauruṣeya-śabda* can ever give us access to the transcendent, spiritual reality, for it is a simple fact that neither of these means is at all reliable for understanding transcendence. For that, *apauruṣeya-śabda-pramāṇa* is our



only hope. This brings us to the second group—those who accept both the existence of a transcendental reality and the principle of hearing from *apauruṣeya-śabda-pramāṇa* to learn about it. For them, Śrīla Jīva Gosvāmī elaborately explains in the next *anuccheda*s what constitutes genuine *apauruṣeya-śabda-pramāṇa*.

Unlike *pratyakṣa*, *śabda* is not limited in scope only to the present time. It extends into the past and future as well. It is the most powerful tool for conveying knowledge from one person to another, especially if they are greatly separated by time or space, which is almost always the case when one wants to understand the spiritual realm. For all these reasons philosophers in virtually all of India's orthodox traditions accept *apauruṣeya-śabda-pramāṇa* as the flawless means for acquiring transcendental knowledge.

Like other followers of India's orthodox philosophical traditions, Śrīla Jīva Gosvāmī, equates *śabda-pramāṇa* with the *Vedas*. The *Vedas* alone can deliver knowledge of the spiritual reality, which lies beyond our sensory perception. As explained in the next *anuccheda*, the *Vedas* are not human creations; they are manifest from the Supreme Lord (*vedo nārāyaṇaḥ sākṣāt; Bhāg. 6.1.40*), who is free from all defects.

In *Sarva-saṁvādinī*, while discussing the principle of *śabda-pramāṇa*, Śrīla Jīva Gosvāmī writes:

*tathāpi bhrama-pramāda-vipralipsā-karaṇāpātava-doṣa-rahita-vacanātmakah śabda eva mūlaṁ pramāṇam. anyeṣāṁ prāyaḥ puruṣa-bhramādi-doṣa-mayatayānyathā-pratīti-darśanena pramāṇaṁ vā tad-ābhāso veti puruṣair nirṇetum aśakyatvāt tasya tad-abhāvāt.*

Although there are ten means of acquiring knowledge, *śabda* is the primary process because all other means are made unreliable by the four human defects. In all other processes it is difficult for an ordinary person to tell whether or not the knowledge gained is valid.

Although different schools of philosophy accept various combinations of the ten *pramāṇas*, Śrīla Jīva Gosvāmī follows in the footsteps of Madhvācārya by accepting *pratyakṣa*

(direct perception), *anumāna* (inference), and *śabda* (revealed knowledge) as the only valid means of acquiring knowledge. *Pratyakṣa* and *anumāna* can serve as assistants to *śabda*, but whenever *pratyakṣa* and *anumāna* contradict *śabda*, we should give preference to *śabda-pramāṇa*.

Here are some scriptural references showing the importance of these three *pramāṇas*:

*pratyakṣaṁ cānumānaṁ ca śāstraṁ ca vividhāgamam  
trayaṁ su-viditam kāryaṁ dharma-śuddhim abhipsatā*

A person serious about executing the responsibilities of human life should try to understand the three processes of direct perception, inference, and hearing the various Vedic scriptures. (*Manu-saṁhitā* 12.105).

*pratyakṣeṇānumānena nigamenātma-saṁvidā  
ādy-anta-vad asaṁ jñātvā niḥsaṅgo vicareḍ iha*

[Lord Kṛṣṇa said:] 'By direct perception, logical deduction, scriptural testimony and personal experience one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment (*Bhāg.* 11.28.9).

In *Śrīmad-Bhāgavatam* (11.19.17) Lord Kṛṣṇa includes *aitihya* (tradition) with sense perception, inference, and *śabda* as a means of acquiring knowledge, but in fact *aitihya* is usually considered a kind of *śabda*, although not necessarily *apauruṣeya-śabda*.

By accepting only three of the ten *pramāṇas*, Jīva Gosvāmī does not exclude the other seven. His opinion is that *pratyakṣa*, *anumāna*, and *śabda* include the other seven *pramāṇas*, as follows: comparison, presumption, inclusion, and gesture are kinds of *anumāna*; absence is a kind of *pratyakṣa*; and authoritative statements and tradition are kinds of *śabda*.

Next, Śrīla Jīva Gosvāmī explains the process suitable for determining the *viśaya* (the subject), the *sambandha* (the connection between the *viśaya* and the words describing it), and the *prayojana* (the final goal).

## ANUCCHEDA 10

## THE VEDAS ARE THE ORIGINAL SOURCE OF KNOWLEDGE

ततस्तानि न प्रमाणानीत्यनादिसिद्ध-सर्वपुरुषपरम्परासु  
सर्वलौकिकालौकिक-ज्ञान निदानत्वादप्राकृतवचनलक्षणो वेद  
एवास्माकं सर्वातीत-सर्वाश्रय-सर्वाचिन्त्याश्चर्य्यस्वभावं वस्तु  
विविदिषतां प्रमाणम् ॥ १० ॥

*tatas tāni na pramāṇānīty anādi-siddha-sarva-puruṣa-  
paramparāsu sarva-laukikālaukika-jñāna-nidānatvād  
aprākṛta-vacana-lakṣaṇo veda evāsmākaṁ sarvāṭita-  
sarvāśraya-sarvācintyāścarya-svabhāvaṁ vastu  
vividīṣatām pramāṇam.*

Consequently, for us who are inquisitive about that which is beyond everything, yet the support of everything—which is most inconceivable and wondrous in nature—direct perception, inference, and so on are not suitable means of gaining knowledge. For this purpose the only suitable means is the *Vedas*, the transcendental words that are existing without beginning. They are the source of all mundane and spiritual knowledge and have been passed down in *paramparā*.

### COMMENTARY



As already noted, direct perception and inference depend on sense perception, which is limited only to empirical objects and vitiated by the four human defects. Thus direct perception and inference are inadequate by themselves for completely understanding anything beyond our senses. By tracing the chain of causes in material creation, we can infer that something exists beyond our sense perception, but inference can take us no further, leaving us unable to identify it; nor can inference yield valid knowledge about *abhidheya*, the process for realizing it.

We can acquire such knowledge only from revealed scripture, the *Vedas*, which come from the Supreme Lord (*vedo*

*nārāyaṇa sākṣāt*) and so are free from the four defects of human beings. The *Vedas* appeared from the Supreme Lord at the dawn of creation, a fact confirmed in the *Śvetāśvatara Upaniṣad* (6.8): *yo brahmāṇam vidadhāti pūrvaṁ yo vai vedāmś ca prahinoti tasmai*. "That Supreme Lord created Brahmā at the beginning of creation and gave him the *Vedas*." The term *anādi-siddha* means not created but existing without a beginning. As used in this *anuccheda*, it means that the *Vedas* were not written at a particular date but exist eternally, like the Lord. They first manifested in this universe within the heart of Lord Brahmā, the oldest created being: *tene brahma hrdā ya ādi-kavaye* (*Bhāg.* 1.1.1); then they were handed down through disciplic succession. The *Vedas* provide both material and spiritual knowledge. Knowledge about such common phenomena as the trees, water, land, and sky originally came from the *Vedas*, along with knowledge of the divisions of duties for various people according to their psycho-physical natures. As the *Manu-saṁhitā* (1.21) states:

*sarveṣāṁ tu sa nāmāni karmāṇi ca prthak prthak  
veda-śabdebhya evādaṁ prthak-saṁsthās ca nirmame*

Lord Brahmā learned the names of various objects and the duties of various classes of people from the words of the *Vedas*, and thus he could propagate the manifest divisions of names and duties.

At the beginning of the creation, knowledge about various arts such as music, dance, singing, sculpture, science, engineering, and medicine was obtained from the *Vedas*. The whole human culture was based on Vedic knowledge. Over time, different cultures and languages developed that obscured the original Vedic culture.

The *Vedas* (*śabda-pramāṇa*) are the only effective means for acquiring transcendental knowledge. The *Vedas* inform us about the soul's existence beyond the body, about the planets of the spiritual world, and about the Supreme Lord, His pastimes, and other matters. All these subjects are beyond the reach of our sensory and mental faculties. Philosophers such as the Buddhists, who do not accept the

*Vedas*, cannot justifiably say anything positive about transcendence, let alone the way to attain it without *śabda*. *Śabda-pramāṇa* is so important that although Vaiṣṇavas count Lord Buddha among the incarnations of the Lord on the strength of Vedic testimony, they reject His philosophy because it is not based on *śabda-pramāṇa*.

All orthodox schools of philosophy in India, whether monistic or dualistic, consider the *Vedas apauruṣeya*, not written by any mortal being. Many modern scholars, however, dispute the divine origin of the *Vedas*. They suggest various dates for the composition of the *Vedas*, and while most of them agree that the *Vedas* were composed before 1,500 B.C., they disagree about the exact time of their composition. They have yet to arrive at a definitive conclusion.

Here Śrīla Jīva Gosvāmī says that the *Vedas* are beginningless and the source of various kinds of knowledge coming down through many schools of thought since time immemorial. The phrase *sarva-puruṣa*, "all persons" indicates that the knowledge was passed on not only by human beings but also by superhuman beings, such as the demigods and divine sages. These traditions of thought all originate with the Supreme Personality of Godhead, who is infallible in all respects and thus completely untainted by the four human defects. Moreover, Śrīla Jīva Gosvāmī has already shown (in *Anuccheda* 9) how unreliable are the alternatives to the Vedic authority. If, as he has established, only *apauruṣeya-śabda* can give access to transcendental reality, how could the *Vedas* then have been written or compiled by human beings? If Jīva Gosvāmī allowed that human authors composed the *Vedas*, he would be contradicting his previous dismissal of human knowledge as imperfect.

One may argue that the names of the authors of the *Vedas* have been forgotten over time and thus it is not logical to demand that the *Vedas* are of divine origin. This argument is weak, because the *Vedas* have been handed down through the system of disciplic succession from antiquity to the present. The members of the upper classes, called *dvijas*, traditionally belong to a particular branch of the *Vedas*. When

studying their own branch they would learn the historical data specifically related to it. Even today, though the study of the *Vedas* has declined, people still know the details about their *śākhā*, or branch, of the *Vedas*, the name of the sage originally in charge of it, and so on. Thus if the *Vedas* had human authors, their names would have been handed down and remembered.

On the contrary, from the works of philosophers like Kumārila Bhaṭṭa it is understood that the *Vedas* are not human compositions. Indologists accept that Kumārila lived in the sixth century A.D. At that time Vedic culture still flourished in India, along with the system of disciplic succession. But even then no author was ascribed to the *Vedas*.

One may again argue that the author of the *Vedas* has been forgotten because it served no purpose to remember him. This is also a weak argument, since remembering the author of the *Vedas* is not useless. As stated above, while engaged in Vedic studies or sacrifices one recites the names of his *śākhā* (branch), *gotra* (lineage), *pravara* (subdivision), and so on. If the sages who propounded the various branches are remembered, why then neglect to remember the author? Of course, the author is not at all forgotten, because all orthodox Vedic scholars know Him to be the Supreme Personality of Godhead.

Those scholars who contest the *apauruṣeya* origin of the *Vedas*, claiming that they are human compilations, have no conclusive proof to back up their claim. Refusing to consider the *Vedas'* own statements about their origin and purpose, these scholars merely assume that the *Vedas* are not authoritative and speculate about their true origin. Their motive is clear, for accepting the Vedic version would put an end to the speculative philosophical tradition; it would oblige them to accept the Vedic description of ultimate reality. On account of being too attached to the speculative, or ascending, method of knowledge, however, such scholars and philosophers rather insist that the *Vedas* are of human origin, despite their inability to produce any proof. Indeed, the theory that the *Vedas* have a human author is a recent development

advocated by persons who do not come in disciplic succession. They were mostly outsiders who refused to believe that India had anything important to offer the world in the realm of philosophy and who had their own motive for minimizing the Vedic traditions—namely, their eagerness to convert India to Christianity. They certainly were not impartial judges of the *Vedas*' origin.

For lack of any definitive proof, therefore, and in light of the many reasonable arguments for the *Vedas*' divine origin, we should reject the possibility of human authorship. As demonstrated in the previous *anuccheda*, the senses of humans cannot approach an inconceivable object, and thus it is not even theoretically possible that the *Vedas* could have been composed by human beings.

In addition, great scholars and saints like Śaṅkarācārya, Madhvācārya, Rāmānujācārya, Kumārila Bhaṭṭa, and Rūpa Gosvāmī accepted the *Vedas* as *apauruṣeya* and eternal. These exalted authorities are famed for their renunciation, knowledge, and selflessness. Contemporary mundane scholars who contest the divine origin of the *Vedas* naturally fail to place their faith in the opinions of these authorities, but such materialistic scholars are not free from ulterior motives, nor do their character and conduct compare favorably with those of the great saintly *ācāryas*.

Another consideration, and an important one, is that the *Vedas* themselves repeatedly enjoin that one who wants to understand spiritual knowledge must first approach a *guru* in disciplic succession. Vedic knowledge is verifiable; it is not just a collection of abstract ideas. But to realize the truth of Vedic knowledge one must approach a bona fide *guru*. Mundane scholars, however, tend to be proud of their textbook knowledge and flout this requirement, all the while considering themselves authorities on Vedic knowledge. In reality, by not applying themselves to this knowledge in the prescribed way they ensure that the door to its mysteries will ever remain locked for them. The attempts of these hapless scholars to understand the *Vedas* without joining an authorized disciplic succession are like someone's trying to taste

honey by licking the outside of a honey-filled jar. Their labor is futile, and their analysis and conclusions are useless.

By contrast, the great Vaiṣṇava *ācāryas* all became Vedic authorities by virtue of their scrupulously following the injunction to surrender to a *guru* coming in disciplic succession. As far as motive and character, therefore, the evidence weighs heavily in favor of the saintly *ācāryas*. In any case, a seriously interested person can always take up the Vedic process himself and personally verify the Vedic conclusions. Granted, this requires some effort, and it is of course much easier to offer glib speculations denying the *Vedas*' authority than to discipline oneself and follow their instructions. Ultimately, however, the *Vedas*' scholarly detractors can never prove their claims.

And even if someone proposes that just as modern science is evolving, the *Vedas* also evolved over a period of time, then the question arises, why in recorded history have people stopped making further refinements in the *Vedas*? If the *Vedas* indeed have a human source, they should have been revised and improved over time, and new, improved versions should be available; but this is not the case. Rather, North or South, East or West, the same standard readings of the *Vedas* are found, and no older or newer versions are seen anywhere. The Vedic saints have developed a meticulous system for protecting the word order of the Vedic texts. Changing even a single syllable is considered criminal. Thus the *Vedas* are rightly called *śruti*, or that which is heard from the *guru* unchanged, with proper intonation and accent of the syllables.

The *Vedas* are unique. Can one imagine that in a particular field of science or art we will reach the apex in knowledge and produce one standard book accepted by all, making all other books in that field obsolete? Is it conceivable that no one will make any further changes or additions to such a book, and that this book will become worshipable to the people interested in that field? The reasonable, unbiased answer is no, and yet this is precisely the case with the *Vedas*, for they are free of defects, having emanated from the perfect



source, the Supreme Personality of Godhead. And if someone says yes, then there is no reason for debate over the authority of the *Vedas*.

In addition to the spiritual knowledge they contain, the Vedic literature has references to many modern scientific achievements. The *Vedas* have sections on astronomy, medicine, *yoga*, music, drama, dance, algebra, civil engineering, and so on. The list is long indeed. These are all arts and sciences that were practiced in India centuries before the dawn of their modern counterparts. His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda writes in his introduction to *Śrīmad-Bhāgavatam*, "The authority of the *Vedas* is unchallengeable and stands without any question of doubt. The conchshell and cowdung are the bone and stool of two living beings. But because they have been recommended by the *Vedas* as pure, people accept them as such because of the authority of the *Vedas*." It has been proven by scientific experiment that cow dung is antiseptic and medicinal. It would be simplistic, therefore, to brush aside the *Vedas* as manmade. Had this been the case, renowned thinkers and powerful logicians like Śrīla Jīva Gosvāmī and Śrīla Madhvācārya would have taken no stock in them.

Still one may question the eternal nature of the *Vedas* since the only evidence in support comes from the *Vedas* themselves. In logic, citing evidence that relies on itself for proof of legitimacy is called circular reasoning and is unacceptable. The *Vedas* may thus appear tainted with this defect of *svāśraya*, or begging the question, relying on themselves to establish their own authority.

Circular reasoning would be a serious defect, but a closer look shows that the *Vedas* are an exception to this fallacy. That the *Vedas* establish their own authority is not a defect; rather it is logical and sensible. It simply affirms their absolute, transcendental nature, since if some other source were needed to confirm the authority of the *Vedas*, the authority of that new source would surpass that of the *Vedas*. In such a case an inquisitive person would be obliged to discard the *Vedas* and begin all over again analyzing the new source's

authenticity. Before long this new source would need confirmation from yet another source. This could go on *ad infinitum*. But the absence of such a superior source for confirmation shows that the authority of the *Vedas* as *apauruṣeya-śabda-pramāṇa* is final.

Logically, therefore, no other *pramāṇa* can substantiate the *Vedas*. And that is why the *Vedas* are traditionally accepted as "mother." When a person wants to know who his father is, he cannot find out by direct perception, inference, or deduction. To know the identity of one's father one has to accept his mother's testimony. We similarly have to accept the revealed knowledge of the *Vedas* to learn about the reality beyond our sensory and intellectual power.

The theories advanced by scholars who surmise the *Vedas* to be of mundane origin are unreliable and untenable because such scholars have not studied the *Vedas* in a bona fide disciplic succession. Scholars who are plagued by the four human defects and impelled by ulterior motives—desires for degrees, reputation, research funding, and the like—are checked by divine arrangement from gaining real insight into the *Vedas*. These scholars will readily admit that to understand any complex material subject one needs the help of experts in that field, but somehow they reject the necessity of a bona fide *guru* for understanding the *Vedas*. They do not know that in the case of Vedic literature, submission to a *guru* is an absolute requirement. This prerequisite serves as a kind of password protecting the *Vedas* from insincere persons who would try to exploit or refute them. In the *Bhagavad-gītā* (7.25) the Supreme Lord affirms:

*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam*

I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamāyā, and therefore they do not know that I am unborn and infallible.

This statement is relevant both when the Lord comes to this world in person and when He reveals Himself in scripture. The Lord has given the conditioned souls the method by

which they can approach Him, and that method begins with taking knowledge from a bona fide disciplic succession. Those unwilling to thus qualify themselves can have no real access to Him, even if they study the *Vedas* on their own for many lifetimes. Nobody can become a surgeon by merely studying books on the subject.

In summary, owing to the absence of any conclusive proof of the *Vedas* being authored by a mortal being, by the logic known as the law of the remainder (*pārīṣeṣya-nyāya*), on the authority of the great *ācāryas* and saints coming in the bona fide disciplic successions, and ultimately by accepting the testimony of the *Vedas* themselves, we must conclude that the *Vedas* exist eternally and are an infallible source of knowledge.

Next, Śrīla Jīva Gosvāmī shows that inference cannot be an independent means for understanding the Absolute Truth.

### ANUCCHEDA 11

#### THE AUTHORITY OF THE VEDAS

तच्चानुमतं “तर्कप्रतिष्ठानात्” [ब्र.सू. २.१.११] इत्यादौ,  
 “अचिन्तयाः खलु ये भावा न तांस्तर्केण योजयेत्”  
 [म.भा.भी.प. ५.२२] इत्यादौ, “शास्त्रयोनित्वात्” [ब्र.सू.  
 १.१.३] इत्यादौ, “श्रुतेस्तु शब्दमूलत्वात्” [ब्र.सू. २.१.२७]  
 इत्यादौ,

“पितृ-देव-मनुष्याणां वेदश्चक्षुस्तवेष्ट्वर ।

श्रेयस्त्वनुपलब्धेऽर्थे सध्य-साधनयोरपि”

[भा.११.२०.४] इत्यादौ च ॥ ११ ॥

*tac cānumatam tarkāpratiṣṭhānād ity-āḍau, acintyāḥ khalu  
 ye bhāvā na tāms tarkena yojayed ity-āḍau, śāstra-  
 yonitvād ity-āḍau, śrutes tu śabda-mūlatvād ity-āḍau,  
 pitṛ-deva-manuṣyāṇām vedaś cakṣus taveśvara  
 śreyas tv anupalabdhe 'rthe sādhyā-sāadhanayor api  
 ity-āḍau ca.*

The following scriptural statements confirm this conclusion [Anuccheda 10]:

1. "Logic cannot provide final proof of anything" (*Vedānta-sūtra* 2.1.11).
2. "One should not use logic to try to understand what is inconceivable" (*Mahābhārata*, *Bhīṣma-parva* 5.22).
3. "Scriptures are the source of knowledge of the Absolute Truth" (*Vedānta-sūtra* 1.1.3).
4. "This is confirmed by the *Vedas* because they are the source of knowledge of the Absolute Truth" (*Vedānta-sūtra* 2.1.27).
5. "O Lord, Your *Veda* is the supreme guide for the forefathers, demigods, and human beings. By it they can understand the objects beyond sense perception, along with the highest goal of life and the means for attaining it." (*Śrīmad-Bhāgavatam* 11.20.4).

#### COMMENTARY



Using scriptural evidence, Śrīla Jīva Gosvāmī here confirms the conclusion about inferential knowledge he reached in the previous *anuccheda*. Having argued that logic is not the most reliable means of acquiring knowledge, and having used logic to establish this conclusion, he now presents appropriate Vedic references as the final proof. Again, one should not think that Jīva Gosvāmī is guilty of circular reasoning because he resorts to the *Vedas* themselves to confirm an assertion about the *Vedas*. The *Vedas* are self-luminous like the sun. Just as the sun illuminates itself, independent of any other source of light, so only the *Vedas* can establish themselves as infallible *pramāṇa*. As explained in the previous *anuccheda*, this self-confirmation is not a defect in the process of *śabda-pramāṇa*, or verbal revelation, because if the *Vedas* indeed convey knowledge of the Absolute Truth, we can justifiably look to the *Vedas* themselves to confirm their own authority. Those who have approached Vedic knowledge in the prescribed way have corroborated by their own realization that the *Vedas* do describe the Absolute Truth.

Another consideration is that our objective is to know the inconceivable reality, and after analyzing all sources of knowledge we find that no source but the *Vedas* affords us

the opportunity for achieving this objective. If all the best logicians, scientists, and philosophers of the past, present, and future, were to assemble and deliberate together, they would be unable to shed any light on the nature of transcendence. Any theory this assembly might propose would only be a subjective speculation, liable to endless refutations and counter-refutations. Understanding the futility of such a speculative approach, Śrīla Jīva Gosvāmī has gone directly to the heart of the matter by citing Vedic authority.

Śrīla Vyāsadeva presented the conclusion of all the *Vedas* in concise aphorisms called the *Vedānta-sūtras*, or the *Brahma-sūtras*. *Sūtra* 2.1.11 is *tarkāpratiṣṭhānāt*: "Reason has no sure basis." In other words, logic has no absolute stance because its results are always subject to revision. Both deductive and inductive reasoning are based on human perception and intelligence, which are both unreliable owing to the four inherent human defects mentioned earlier. And since different people have varying capacities and types of intelligence, the opinions they derive from their own intelligence also vary. Logical reasoning therefore has its limitations; it is inconclusive in transcendental matters except when supported by the scriptures. In *Bhakti-rasāmṛta-sindhu* (1.1.46), Śrīla Rūpa Gosvāmī quotes a verse from Bhartṛhari's *Vākya-paḍīya* (1.34) to this effect:

*yatnenāpādito 'py arthah kuśalair anumātrbhih  
abhiyukta-tarair anyair anyathaivopapādyate*

Expert logicians may establish their proofs with great endeavor, but these proofs will simply be contradicted by stronger logicians establishing newer conclusions.

The truth of this statement is confirmed in the fields of modern science and philosophy, where there is endless theorizing about the origins of the universe and the meaning of life.

Śrīla Jīva Gosvāmī also cites the *Mahābhārata*'s statement that because logic is limited one should not use it to try to understand inconceivable realities. For example, by mere logic one will certainly fail to understand such childhood pastimes of Lord Kṛṣṇa as His *dāma-bandhana-līlā*, in

which His mother bound Him with rope. When mother Yaśodā tried to tie Kṛṣṇa to a grinding mortar, her rope was too short. She was amazed to find that when she joined all her rope together it was still too short. Yet the black thread around Kṛṣṇa's waist did not break, nor did His waist become inflated. Such inconceivable behavior by the Absolute Person is entirely beyond the reach of all logical faculties; one can understand it only by accepting the authority of Vedic testimony, *śabda-pramāṇa*.

Still, although logical reasoning is not a reliable independent method in the quest for knowledge of the absolute, this does not mean all logic is useless. The very idea that logic is not fully reliable is itself known through the use of logic supported by scriptural references. We should certainly use reason in trying to understand the statements of the *Vedas*. The *Bṛhad-āraṇyaka Upaniṣad* (2.4.5) thus states, *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi*: "The Self, my dear Maitreyī, should be realized, and so it should be heard about, reflected on, and deeply meditated on." Here the word *mantavyaḥ* refers to logical understanding. We should apply logic to properly understand the Vedic injunctions, but we should reject logic that runs counter to their conclusions. Mere logic can never supercede the opinions of the *Vedas*, which are free of the human defects.

While discussing this topic in *Sarva-saṁvādinī*, Śrīla Jīva Gosvāmī quotes the *Kūrma Purāṇa*:

*pūrvāparāvirodhena ko 'nv artho 'bhimato bhavet  
ity ādyaṁ ūhanam tarkaḥ śuṣka-tarkaṁ tu varjayet*

Understanding the meaning of a scriptural passage without contradicting the statements preceding and following it is called proper logic. However, one should abandon dry logic.

We find excellent examples of dry logic among speculative philosophers. These thinkers generally use reason to prove a preconceived opinion, and in their stubborn determination they of course fail to maintain any objectivity. They disregard

scriptural injunctions that do not support their conclusions. They have no success in applying their method to ultimate matters, because no one can penetrate the inconceivable transcendental plane by any amount of speculation. The philosophical musings of such persons amount to no more than a futile mental exercise with no tangible result. No matter how profound and mesmerizing their vision, it is inevitable that some other powerful logician will eventually defeat them. The *Vedas* enjoin, therefore, that those who seek the Absolute Truth should abandon dry logic, but not all logic. Indeed, in the *Bhagavad-gītā* (10.32) Lord Kṛṣṇa Himself declares that logic aimed at understanding the Absolute as it is presented in scripture is one of His opulences: *vādaḥ pravadatām aham*. "Among logicians I am the conclusive truth." Thus Śrīla Jīva Gosvāmī is right in accepting *anumāna* as one of the principal means of gaining valid knowledge.

Jīva Gosvāmī next cites two more *Brahma-sūtras* (1.1.3 and 2.1.27), which state emphatically that one can understand the Absolute Truth only from the revealed scriptures. He then concludes by quoting *Śrīmad-Bhāgavatam* to show that not only human beings but even superhumans like the demigods need help from the *Vedas*. Thus he emphasizes the need for everyone—humans, subhumans, and superhumans—to rely on the *Vedas* as the flawless means for understanding the Absolute Truth.

In the next *anuccheda* Śrīla Jīva Gosvāmī begins his demonstration that the *Purāṇas* are even more important for us than the *Vedas*.

#### ANUCCHEDA 12.1

#### DIFFICULTIES IN STUDYING THE VEDAS

तत्र च वेद-शब्दस्य सम्प्रति दुष्पारत्वाद्दुरधिगमार्थत्वाच्च तदर्थनिर्णायकानां मुनीनामपि परस्पर-विरोधाद्देह रूपो वेदार्थ-निर्णायकश्चेतिहास पुराणात्मकः शब्द एव विचारणीयः । तत्र च यो वा वेदशब्दो नात्म-विदितः सोऽपि तद्दृष्ट्यानुमेय एवेति सम्प्रति तस्यैव प्रमोत्पादकत्वं स्थितम् ।

*tatra ca veda-śabdasya samprati duṣpāratvād  
duradhigamārthatvāc ca tad-artha-nimāyākānām  
muninām api paraspara-virodhād veda-rūpo vedārtha-  
nimāyakaś cetihāsa-purānātmakaḥ śabda eva  
vicāraṇīyaḥ. tatra ca yo vā veda-śabdo nātma-viditaḥ so 'pi  
tad-dṛṣṭyānumeya eveti samprati tasyaiva  
pramotpādakatvaṁ sthitam.*

Because at present it is difficult to study the *Vedas* in their entirety—it is difficult to understand their meaning—and because the great thinkers who have commented on the *Vedas* interpret them in contradictory ways, we should therefore study only the *Itihāsas* and *Purāṇas*, since they are Vedic in nature and are conclusive in determining the meaning of the *Vedas*. Moreover, with the help of the *Itihāsas* and *Purāṇas* we can infer the meaning of the unavailable portions of the *Vedas*. Thus at present only the *Itihāsas* and *Purāṇas* are the appropriate sources of valid knowledge.

#### ANUCCHEDA 12.2

तथाहि महाभारते मानवीये च—

“इतिहास-पुराणाभ्यां वेदं समुपबृंहयेत् ।”

[म.भा.आ.पर्व, १.२६७] इति, “पूराणात् पुराणम्” इति चान्यत्र । न चावेदेन वेदस्य बृहणं सम्भवति, न ह्यपरिपूर्णस्य कनक-वलयस्य त्रपुणा पूरणं युज्यते ।

*tathā hi mahābhārata mānavīye ca— itihāsa-  
purāṇābhyāṁ vedam samupabṛmhayet iti, pūranāt  
purāṇam iti cānyatra. na cāvedena vedasya brmhanam  
sambhavati na hy aparipūṁsasya kanaka-valayasya  
trapunā pūraṇam yujyate.*

This is why the *Mahābhārata* (*Ādi-parva* 1.267) and *Manu-saṁhitā* state, “One should complement one’s understanding of the *Vedas* with the help of the *Itihāsas* and *Purāṇas*.” And elsewhere it is stated, “The *Purāṇas* are called by that name because they complete.” It is not possible to “complete” or explain the meaning of the *Vedas* with something



that is not Vedic in nature, just as it is improper to finish an Incomplete gold bracelet with lead.

## ANUCCHEDA 12.3

ननु यदि वेद-शब्दः पुराणमितिहासश्चोपादत्ते, तर्हि  
पुराणमन्यदन्वेषणीयम् । यदि तु न, न तर्हि तिहासपुराणयोरभेदो  
वेदेन । उच्यते; विशिष्टैकार्थ-प्रतिपादक पद-कदम्बस्या-  
पौरुषेयत्वादभेदेऽपि स्वरक्रम-भेदाद्भेद-निर्देशोऽप्युपपद्यते ।

*nanu yadi veda-śabdaḥ purāṇam itihāsam copādatte tarhi  
purāṇam anyad anveṣaṇīyam. yadi tu na, na tarhīti hāsa-  
purāṇayor abhedo vedena. ucyate viśiṣṭaikārtha-  
pratipādaka-pada-kadambasyāpauruṣeyatvād abhede 'pi  
svara-krama-bhedād bheda-nirdeśo 'py upapadyate.*

But, one might object, if the literatures we know as *Itihāsas* and *Purāṇas* are actually part of the *Vedas*, there must exist other literatures which go by the same name but are not part of the *Vedas*; otherwise the literatures we call *Itihāsas* and *Purāṇas* cannot be accepted as nondifferent from the *Vedas*.

To this we reply that the *Itihāsas* and *Purāṇas* are nondifferent from the *Vedas* inasmuch as both kinds of literature have no human author and present the same object of knowledge. Nonetheless, there is some difference between them with regard to intonation and word order.

## ANUCCHEDA 12.4

ऋगादिभिः सममनयोरपौरुषेयत्वेनाभेदो माध्यन्दिन-  
श्रुतावेव व्यज्यते,— “एवं वा अरेऽस्य महतो भूतस्य  
निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस  
इतिहासः पुराणम्” [बृ.आ. २.४.१०] इत्यादिना ॥ १२ ॥

*rg-ādibhiḥ samam anayor apauruṣeyatvenābhedo  
mādhyandina-śrūtāv eva vyajyate—evam vā are 'sya*

*mahato bhūtasya niḥśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo 'tharvāṅgīrasa itihāsaḥ purāṇam ity-ādinā.*

The *Mādhyaṇdina-śruti* (*Bṛhad-āraṇyaka Up.* 2.4.10) implies the oneness of the *Itihāsas* and *Purāṇas* with the *Ṛg* and other *Vedas* in terms of the *apauruṣeya* nature all these works share: "My dear Maitreyī, the *Ṛg*, *Yajur*, *Sāma*, and *Atharva Vedas*, as well as the *Itihāsas* and *Purāṇas*, all appear from the breathing of the Supreme Being."

#### COMMENTARY



In the previous *anucchedas* Śrīla Jīva Gosvāmī has established that the *Vedas*—*Ṛg*, *Yajur*, *Sāma*, and *Atharva*—constitute the valid means of acquiring knowledge about the Supreme. Here he points out the practical difficulties involved with studying them nowadays. The first difficulty is the unavailability of the complete text of the *Vedas*. Originally the *Veda* was one, and at the advent of the current age, *Kali-yuga*, Śrīla Vyāsadeva divided it into four: *vyadadhād yajñī-santatyai vedam ekam catur-vidham* (*Bhāg.* 1.4.19). Then, as explained in the *Kūrma Purāṇa* (*Pūrva* 52.19–20), Vyāsadeva's followers further divided the four *Vedas* into 1,130 branches:

*eka-vimśati-bhedena ṛg-vedam kṛtavān purā  
śākhānām tu śatenaiva yajur-vedam athākarot*

*sāma-vedam sahasreṇa śākhānām prabibheda saḥ  
atharvāṇam atho vedam bibheda navakena tu*

Formerly the *Ṛg Veda* was divided into 21 branches, the *Yajur Veda* into 100 branches, the *Sāma Veda* into 1,000 branches, and the *Atharva Veda* into 9 branches.

Each of these branches has 4 subdivisions called *Samhitā*, *Brāhmaṇa*, *Āraṇyaka*, and *Upaniṣad*. So all together the *Vedas* consist of 1,130 *Samhitās*, 1,130 *Brāhmaṇas*, 1,130 *Āraṇyakas*, and 1,130 *Upaniṣads*—a total of 4,520 titles. By the influence of time, however, many texts have been lost. At present only about 11 *Samhitās*, 18 *Brāhmaṇas*, 7

*Aranyakas*, and 220 *Upaniṣads* are available. This constitutes less than 6% of the original *Vedas*.

The second difficulty one faces in trying to study the *Vedas* concerns their language. There are two varieties of Sanskrit—*vaidika* (Vedic) and *laukika* (worldly, or ordinary)—and only the first of these is found in the *Vedas*. A scholar of ordinary Sanskrit must learn extra vocabulary and rules of grammar, which require years of study, in order to understand Vedic Sanskrit. And even when the language of the Vedic verses is fathomed, their cryptic nature makes them impossible to decipher without hearing them explained by a bona fide *guru* in disciplic succession.

Another difficulty: Even before studying the *Vedas* one must study their six corollaries, or "limbs," called *Vedāṅgas*. These six limbs are *śikṣā*, the science of pronunciation; *kalpa*, the process of performing sacrifice; *vyākaraṇa*, the rules of grammar; *nirukta*, the meanings of difficult words used in the *Vedas* and their derivations; *jyotiṣa*, astronomy and astrology; and *chandas*, Vedic meters. Each of these limbs is extensive and requires serious study.

To further complicate matters with the advent of Kali-yuga human memory has grown weaker. In former times there were no books: a student could assimilate all knowledge from his spiritual master simply by hearing and remembering. But this is no longer possible. In this age the food, water, air, and even the very ether are all polluted, and all these factors have taken their toll on human memory, making it difficult to study even the available 6% of the Vedic texts, what to speak of the entire four *Vedas* and their branches. Śrīla Jīva Gosvāmī therefore concludes that although the four *Vedas* are perfect *śabda-pramāṇa*, in the present age it is impractical to study them thoroughly and thereby ascertain the Absolute Truth.

As an alternative, someone may suggest that since only a few of the *Vedas* are available and even they are difficult to understand, why not simply study the *Vedānta-sūtra*, the definitive summary of the Vedic conclusions? To this, Jīva Gosvāmī replies that various thinkers differ about the meaning

of the *Vedānta-sūtra* and so this method will likely lead to confusion. Furthermore, important thinkers like Gautama, Kapila, and Jaimini adhere to other philosophies, so why should we accept only *Vedānta* rather than one of their theories?

For all these reasons we must admit that even with the help of the *Vedas* and *Vedānta* we will not be able to understand *sambandha*, *abhidheya*, and *prayojana*. To solve this dilemma, Śrīla Jīva Gosvāmī proposes an alternative: study of the *Itihāsas* and *Purāṇas*.

The *Itihāsas* and *Purāṇas* are easier to understand than the *Vedas* because they are written in *laukika* Sanskrit, which is spoken, rather than Vedic Sanskrit, which is not. Furthermore, the esoteric meanings of the *Vedas* are more accessible in the *Itihāsas* and *Purāṇas* because these works are narrated in story form. And whereas only the *dvijas*, the twice-born Vedic initiates, are supposed to study the *Vedas*, that restriction does not apply to the study of the *Itihāsas* and *Purāṇas*; anyone may read them. Even the *Purāṇas*' original speaker, Sūta Gosvāmī, was not a twice-born *brāhmaṇa*. The *Itihāsas* and *Purāṇas* convey the same conclusions as the *Vedas*, and since they come from the same source, the Supreme Personality of Godhead, they are also free from the four human defects and thus qualify as perfect *śabda-pramāṇa*. The *Itihāsas* and *Purāṇas* should therefore be considered as reliable as the four *Vedas*.

But although the *Itihāsas* and *Purāṇas* are one with the *Vedas*, this does not mean they are literally identical with them. Otherwise the words *Itihāsa* and *Purāṇa* would simply be names for certain special parts of the *Vedas*. The *Vedas* are written in Vedic Sanskrit, which necessarily involves three different tone accents—*udātta* (high), *svarita* (intermediate), and *anudātta* (low). In the Vedic language the meaning of a word can be changed if the accent is changed. We see an example of this in the history of the demon Vṛtra, who was created by the chanting of a *mantra* during a sacrifice. This demon was supposed to kill Indra, but during the sacrifice the priests pronounced the *mantra* *indra-śatro vivardhasva* with the wrong accent. The result was just the opposite of what was intended—Indra killed Vṛtrāsura.

Another significant difference between the four *Vedas* and the *Itihāsas* and *Purāṇas* is the sequence of particular words, which is rigidly fixed in the *Vedas*. No one should change even one syllable of the Vedic texts, which have maintained their primeval arrangement of words since the beginning of creation. Techniques have been devised, such as *pada-pāṭha*, *krama-pāṭha*, *ghana-pāṭha*, and *jaṭā-pāṭha*, for keeping the word order intact. No rewording or rearrangement of words is allowed in the *Vedas*. By contrast, the *Itihāsas* and *Purāṇas* need not be so rigidly preserved; their exact wordings are allowed to vary in different *yuga* cycles. Because no special techniques are used to keep the word order of the *Purāṇas* and *Itihāsas* intact, we find slight differences in various editions.

Śrīla Vyāsa compiled the *Itihāsa* called *Mahābhārata* for people of this age specifically because they are not qualified to understand the *Vedas*. This is explained in *Śrīmad-Bhāgavatam* (1.4.25):

*strī-sūdra-dvija-bandhūnām trayī na śruti-gocarā  
karma-śreyasi mūdhānām śreya eva bhaved iha  
iti bhāratam ākhyānam kṛpayā muninā kṛtam*

Out of compassion, the sage thought it wise to do something that would enable those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus He compiled the great historical narration called the *Mahābhārata* for women, laborers, and friends of the twice-born because they do not have access to the *Vedas*.

Śrīla Jīva Gosvāmī says that the *Purāṇas* are so named because they make the *Vedas* complete. Does he mean the *Vedas* are incomplete? No, but the *Purāṇas* are a form of explanatory, supplementary literature that help us understand the terse, cryptic message of the *Vedas*. Like the *Vedas*, they convey knowledge of the Absolute Truth, and to do so they must be transcendental like the *Vedas*. To prove the Vedic nature of the *Itihāsas* and *Purāṇas* he gives the example of completing a golden bracelet. If a golden bracelet is incomplete it can be completed by gold and not by lead. In other

words, the metal which will complete the bracelet must be gold. Similarly, if the *Itihāsas* and *Purāṇas* complete the Vedas then they must be Vedic in nature. The *Skanda Purāṇa* (4.95.12) indicates the equally transcendental status of the *Purāṇas*, *Itihāsas*, and *Vedas* as follows:

*vede rāmāyaṇe caiva purāṇe bhārata tathā  
ādāv ante ca madhye ca hariḥ sarvatra gīyate*

In the *Vedas*, *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata* Lord Hari is glorified everywhere—in the beginning, middle, and end.

The conclusion is that because the *Itihāsas* and *Purāṇas* emanate from the same source as the four *Vedas* and have the same purport, they are also equally authoritative.

Next Śrīla Jīva Gosvāmī explains more about how the *Itihāsas* and *Purāṇas* are not inferior to the *Vedas*.

#### ANUCCHEDA 13.1

### THE ITIHĀSAS AND PURĀṆAS ARE VEDIC

अतएव स्कान्द-प्रभासखण्डे:—

“पुरा तपश्चचारोग्रममराणां पितामहः ।  
आविर्भूतास्ततो वेदाः सषडङ्ग-पदक्रमाः ॥  
ततः पुराणमखिलं सर्वशास्त्रमयं ध्रुवम् ।  
नित्यशब्दमयं पुण्यं शतकोटिप्रविस्तरम् ।  
निर्गतं ब्रह्मणो वक्त्रात्तस्य भेदान्निबोधत ॥

ब्राह्मणं पुराणं प्रथमम् इत्यादि ।

*ata eva skānde prabhāsa-khaṇḍe:*

*purā tapaś cacārograṃ amarāṇāṃ pitāmahah  
āvīrbhūtās tato vedāḥ sa-ṣaḍ-aṅga-pada-kramāḥ  
tataḥ purāṇaṃ akhilaṃ sarva-śāstra-mayaṃ dhruvaṃ  
nitya-śabda-mayaṃ puṇyaṃ śata-koṭi-pravistaram  
nirgataṃ brahmaṇo vaktrāt tasya bhedaṃ nibodhata  
brāhmyaṃ purāṇaṃ prathamam ity-ādi.*

Therefore, *Prabhāsa-khaṇḍa*, *Skanda Purāṇa* (2.3.5) states:

"Long ago, Lord Brahmā, the grandfather of the demi-gods, performed severe penances, and as a result the *Vedas* appeared along with their six supplements and their *pada* and *krama* texts. Then the entire *Purāṇa* emanated from his mouth. Composed of eternal sound and consisting of one billion verses, it is the unchanging, sacred embodiment of all scriptures. You should know that of the various divisions of this *Purāṇa*, the *Brahma Purāṇa* is the first."

### ANUCCHEDA 13.2

अत्र शतकोटिसंख्या ब्रह्मलोके प्रसिद्धेति तथोक्तम् ।  
तृतीयस्कन्धे च; "ऋग्यजुः सामाथर्वाख्यान् वेदान्  
पूर्वादिभिर्मुखैः ।" [भा. ३.१२.३७] इत्यादिप्रकरणे,  
"इतिहास पुराणानि पञ्चमं वेदमीश्वरः ।  
सर्वेभ्यः एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥"

[भा. ३.१२.३९] इति । अपि चात्र साक्षादेव वेद-शब्दः  
प्रयुक्तः पुराणेतिहासयोः ।

*atra śata-koṭi-saṅkhyā brahma-loke prasiddhēti tathoktam  
tṛtīya-skandhe—ca "ṛg-yajuh-sāmātharvākhyān vedān  
pūrvādibhir mukhair" ity-ādi-prakaraṇe: itihāsa-purāṇāni  
pañcamam vedam īśvaraḥ / sarvebhya eva vaktrebhyaḥ  
sasrje sarva-darśanaḥ / ity api cātra sāksād eva veda-  
śabdah prayuktaḥ purāṇetihāsayoh.*

The figure one billion cited above refers to the number of verses existing in Brahmā's domain. *Śrīmad-Bhāgavatam*'s Third Canto gives a similar description in the passage starting with the words *ṛg-yajuh-sāmātharvākhyān vedān pūrvādibhir mukhair*: "Beginning from the front face, Lord Brahmā, manifest the four *Vedas*—*Rg*, *Yajur*, *Sāma*, and *Atharva*—respectively" (*Bhāg.* 3.12.37). In this passage we find the statement "Then Lord Brahmā, who knows past, present, and future, created the fifth *Veda*—the *Purāṇas* and the *Itihāsas*—from all his mouths." (*Bhāg.* 3.12.39). Here the word *Veda* is used specifically in reference to the *Itihāsas* and *Purāṇas*.

## ANUCCHEDA 13.3

अन्यत्र च, “पुराणं पञ्चमो वेदः”

“इतिहासः पुराणञ्च पञ्चमो वेद उच्यते” । [भा. १.४.२०]

“वेदानध्यापयामास महाभारत-पञ्चमान्” [मोक्षधर्म. ३४०.२१]

इत्यादौ । अन्यथा “वेदान्” इत्यादावपि पञ्चमत्वं नावकल्पेत,  
समानजातीय निवेशितत्वात् संख्यायाः ।

*anyatra ca-“purāṇam pañcamo vedah,” “itihāsaḥ purāṇam  
ca pañcamo veda ucyate” “vedān adhyāpayāmāsa  
mahābhārata-pañcamān” ity-ādau.*

*Anyathā “vedān” ity-ādāv api pañcamatvaṁ nāvakalpyeta  
samāna-jātiya-niveśitatvāt saṅkhyāyāḥ.*

And elsewhere it is said, “The *Purāṇas* are the fifth *Veda*,”  
“The *Itihāsas* and *Purāṇas* are called the fifth *Veda*” (*Bhāg.*  
1.4.20), and “He taught the *Vedas* along with the fifth of their  
number, the *Mahābhārata*” (*M.Bh. Moksa-dharma* 340.21).

If the *Itihāsas* and *Purāṇas* were not Vedic, it would have  
been inappropriate for the preceding verses to include them  
as the fifth *Veda*, since normally one counts together only  
objects of the same kind.

## ANUCCHEDA 13.4

भविष्यपुराणे,

“कार्ष्णञ्च पञ्चमं वेदं यन्महाभारतं स्मृतम्” इति ।

तथा च साम-कौथुमीयशाखायां, छान्दोग्योपनिषदि च;

“ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं

चतुर्थमितिहासं पुराणं पञ्चमं वेदानां वेदम्” [७.१.२] इत्यादि ।

*bhaviṣya-purāṇe-“kārṣṇam ca pañcamam vedam yan  
mahābhāratam smṛtam” iti. tathā ca sāma-kauthumiya-  
śākhāyām chāndogyopanīṣadi ca-“rg-vedam bhagavo  
‘dhyemi yajur-vedam sāma-vedam ātharvaṇam caturtham  
itihāsam purāṇam pañcamam vedānām vedam” ity-ādi.*



Also, the *Bhaviṣya Purāṇa* states, "The fifth *Veda*, written by Śrī Kṛṣṇa-dvaipāyana Vyāsa, is called the *Mahābhārata*."

Another reference is found in the *Chāndogya Upaniṣad* of the *Kauthumīya* school of the *Sāma Veda*: "Venerable Sir, I have studied the *Rg*, *Yajur*, *Sāma*, and *Atharva Vedas*, and also the *Itihāsas* and *Purāṇas*, which are the fifth *Veda*" (*Kauthumīya Chāndogya Upaniṣad* 7.1.2).

### ANUCCHEDA 13.5

अतएव "अस्य महतो भूतस्य" [बु.आ. २.४.१०]  
इत्यादावितिहास पुराणयोश्चतुर्णामिवान्तर्भूतत्वं कल्पनया प्रसिद्ध-  
प्रत्याख्यानं निरस्तम् । तदुक्तम्, "ब्राह्म्यं पुराणं प्रथमं"  
इत्यादि ॥ १३ ॥

*ata eva, "asya mahato bhūtasya" ity-ādāv itihāsa-  
purāṇayoś caturṇām evāntar-bhūtatva-kalpanayā  
prasiddha-pratyākhyānam nirastam. tad uktam "brāhmyam  
purāṇam prathamam" ity-ādi.*

This refutes the frequently raised objection that the *Itihāsas* and *Purāṇas*, said in the *Bṛhad-āraṇyaka Upaniṣad* to emanate from the breathing of the Supreme Being, are included in the four *Vedas* and therefore have no separate existence. The same is stated in the words "*Brahma Purāṇa* is the first. . . ." (*Skanda Purāṇa*).

### COMMENTARY



To substantiate the statement from the *Bṛhad-āraṇyaka Upaniṣad* (2.4.10) that establishes the Vedic nature of the *Itihāsas* and *Purāṇas*, Śrīla Jīva Gosvāmī here cites more evidence from the *Purāṇas*, *Itihāsas*, and *Upaniṣads*. From these references the following is clear: The *Purāṇas* and *Itihāsas* have the same source as the four *Vedas* and are in fact called the fifth *Veda*.

Śrīla Jīva Gosvāmī here refers to the frequent objection that the *Itihāsas* and *Purāṇas* cannot be called the fifth *Veda* because they are part of the four *Vedas*. While explaining the above-mentioned statement from the *Bṛhad-āraṇyaka Upaniṣad*, some followers of the Mīmāṃsaka school claim that the words *Itihāsa* and *Purāṇa* refer to historical passages found in some parts of the *Vedas* and not to separate works. Examples of *śruti* statements sometimes considered Purāṇic are *yato vā imāni bhūtāni jāyante* (from whom these beings take birth; *Taittirīya Up.* 3.1) and *sa brahmanā srijati rudreṇa vilāpayati harir ādir anādīḥ* (Lord Hari creates through Brahmā and destroys through Rudra, but He Himself is the beginningless source of all.) These and similar passages are referred to as *Purāṇa* because they deal with creation and destruction, which are among the subjects treated in the *Purāṇas*.

Mīmāṃsakas further argue that over an immense period many of these original Purāṇic portions of the *Vedas* were lost, and those that remained became difficult to understand. Therefore, the Mīmāṃsakas propose, Śrīla Vyāsa mercifully wrote new *Itihāsas* and *Purāṇas* for the benefit of the unintelligent people of Kali-yuga, and this is what is described in *Śrīmad-Bhāgavatam* (1.4.25). Hence the *Itihāsas* and *Purāṇas* mentioned in the *Bṛhad-āraṇyaka Upaniṣad* are part of the *Vedas*, not independent books, and therefore it is incorrect to conclude that they are the fifth *Veda*. This is the Mīmāṃsakas' argument.

Śrīla Jīva Gosvāmī refutes this argument with references from the *Vedas* as well as the *Itihāsas* and *Purāṇas* themselves. These citations confirm the status of the *Itihāsas* and *Purāṇas* as the fifth *Veda* on the grounds that they emanated separately from Lord Brahmā's mouths. If they were only parts of the *Vedas*, there would be no reason for these authoritative scriptures to call them the fifth *Veda*. Moreover, there are many statements about the *apauruṣeya*, Vedic nature of the *Itihāsas* and *Purāṇas* in the Vedic *Samhitās*,

*Brāhmanas, Āraṇyakas, Upaniṣads, Kalpa-sūtras, Dharma-sūtras, and Gṛhya-sūtras*, as well as in the *Purāṇas, Itihāsas*, and other *smṛti* texts. Here are a few of these statements:

*raçaḥ sāmāni chandāmsi purāṇaṁ yajuṣā saha  
ucchiṣṭāj jajāñire sarve divi devā divi-śritāḥ*

The *Rg, Sāma, Yajur*, and *Atharva Vedas* appeared from the Supreme Lord along with the *Purāṇas* and all the demigods residing in the heavenly planets (*Atharva Veda* 11.7.24).

*sa brhatīṁ dīśam anu vyacalat tam itihāsaś ca purāṇaṁ  
ca gāthās ca itihāsasya ca sa vai purāṇasya ca gāthānām  
ca nārāsaṁsināṁ ca priyaṁ dhāma bhavati ya evaṁ veda.*

He approached the *Brhatī* meter, and thus the *Itihāsas, Purāṇas, Gāthās*, and *Nārāsaṁsis* became favorable to him. One who knows this verily becomes the beloved abode of the *Itihāsas, Purāṇas, Gāthās*, and *Nārāsaṁsis* (*Atharva Veda* 15.6.10, 12).

*evam ime sarve vedā nirmītāḥ sa-kalpāḥ sa-rahasyāḥ sa-  
brāhmanāḥ sopaniṣatkāḥ setihāsāḥ sāvākhyātāḥ sa-purāṇāḥ.*

In this way all the *Vedas* were manifested along with the *Kalpas, Rahasyas, Brāhmanas, Upaniṣads, Itihāsas, Anvākhyātas*, and *Purāṇas*. (*Gopātha Brāhmaṇa, Pūrva* 2.10)

*nāma vā rg-vedo yajur-vedaḥ sāma-veda ātharvaṇas  
caturtha itihāsa-purāṇaḥ pañcamo vedānām vedaḥ.*

indeed, *Rg, Yajur, Sāma*, and *Atharva* are the names of the four *Vedas*. The *Itihāsas* and *Purāṇas* are the fifth *Veda*. (*Chândogya Up.* 7.1.4)

*mimāṁsate ca yo vedāṁ ṣaḍbhir aṅgaiḥ sa-vistaraiḥ  
itihāsa-purāṇāni sa bhaved veda-pāra-gaḥ*

One who thoroughly studies the *Vedas* along with their six limbs and the *Itihāsas* and *Purāṇas* becomes a true knower of the *Vedas*. (*Vyāsa-smṛti* 4.45)

All these references show that the *Itihāsas* and *Purāṇas* have the same source and subject as the *Vedas*. In the next *anuccheda* Śrīla Jīva Gosvāmī explains why the *Itihāsas* and *Purāṇas* are counted as the fifth *Veda*.

## THE ITIHĀSAS AND PURĀNAS ARE THE FIFTH VEDA

पञ्चमत्वे कारणञ्च वायु पुराणे [६०.१६-१८, २१-२२] सूत वाक्यम्;

“इतिहास-पुराणानां वक्तारं सम्यगेव हि ।  
 माञ्चैव प्रतिजग्राह भगवानीश्वरः प्रभुः ॥  
 एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् ।  
 चातुर्होत्रमभूत्तस्मिंस्तेन यज्ञमकल्पयत् ॥  
 आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथैव च ।  
 औद्गात्रं सामभिश्चैव ब्रह्मत्वञ्चाप्यथर्वभिः ॥  
 आख्यानाश्चाप्युपाख्यानाैर्गाथाभिर्द्विज-सत्तमाः ।  
 पुराण-संहिताश्चक्रे पुराणार्थ-विशारदः ॥  
 यच्छिष्टं तु यजुर्वेद इति शास्त्रार्थ-निर्णयः ॥” इति ।

*pañcamatve kāraṇam ca vāyu-purāṇe sūta-vākyam:  
 'itihāsa-purāṇānām vaktāraṁ samyag eva hi  
 mām caiva pratijagrāha bhagavān īśvaraḥ prabhuḥ  
 eka āsīd yajur-vedas taṁ caturdhā vyakalpayaṭ  
 cāturhotraṁ abhūt tasmims tena yajñam akalpayat  
 ādhvaryavam yajurbhis tu ṛgbhir hotraṁ tathaiva ca  
 audgātram sāmabhis caiva brahmatvaṁ cāpy atharvabhiḥ  
 ākhyānaiś cāpy upākhyānair gāthābhir dvija-sattamāḥ  
 purāṇa-saṁhitās cakre purāṇārtha-viśāradaḥ  
 yac chiṣṭam tu yajur-veda iti śāstrārtha-nimayah” iti.*

In the *Vāyu Purāṇa* (60.16–18, 21–22) Sūta Gosvāmī explains why the *Itihāsas* and *Purāṇas* are considered the fifth *Veda*:

“Śrīla Vyāsadeva, the almighty Supreme Lord, accepted me [Sūta Gosvāmī] as the qualified speaker of the *Itihāsas* and *Purāṇas*. In the beginning there was only one *Veda*, the *Yajur Veda*, which Śrīla Vyāsa divided into four parts. These gave rise to the four activities called *cātur-hotra*, by means of which Śrīla Vyāsa arranged for the performance of sacrifice.

"The *adhvaryu* priests carry out their responsibilities with *yajur-mantras*, the *hotā* priests with *rg-mantras*, the *udgātā* priests with *sāma-mantras*, and the *brahmā* priests with *atharva-mantras*."

Sūta Gosvāmī further states:

"O best of the twice-born, thereafter Śrīla Vyāsa, who best knows the meaning of the *Purāṇas*, compiled them and the *Itihāsas* by combining various *ākhyānas*, *upākhyānas*, and *gāthās*. Whatever remained after Vyāsa divided the *Vedas* into four parts was also *Yajur Veda*. This is the conclusion of the scriptures."

#### ANUCCHEDA 14.2

ब्रह्मयज्ञाध्ययने च विनियोगो दृश्यतेऽमीषाम्  
 "यद्ब्राह्मणानीतिहास-पुराणानि" [सहवै. १३.] इति । सोऽपि  
 नावेदत्वे सम्भवति । अतो यदाह भगवान् मात्स्ये;  
 "कालेनाग्रहणं मत्वा पुराणस्य द्विजोत्तमाः ।  
 व्यास-रूपमहं कृत्वा सहस्रमि युगे युगे ॥  
 [मत्स्य.पु. ५३.८-९] इति ।  
 पूर्वसिद्धमेव पुराणं सुखसंग्रहणाय सङ्कलयामीति तत्रार्थः ।

*brahma-yajñādhyayane ca viniyogo drśyate 'mīṣām—"yad  
 brāhmaṇānītihāsa-purāṇāni" iti. So 'pi nāvedatve  
 sambhavati. Ato yad āha bhagavān mātṣye:  
 "kālenāgrahaṇam matvā purāṇasya dvijottamāḥ  
 vyāsa-rūpam ahaṁ kṛtvā saṁharāmi yuge yuge"  
 iti pūrva-siddham eva purāṇam sukha-saṁgrahaṇāya  
 saṅkalayāmiṭi tatrārthah.*

The *Purāṇas* are also used in the formal study of the *Vedas* called *brahma-yajña*: *yad brāhmaṇānītihāsa-purāṇāni*. "The *Itihāsas* and *Purāṇas* are *Vedas*" (*Taittirīya Āraṇyaka* 2.9). If the *Itihāsas* and *Purāṇas* were not Vedic, they would not be used this way in the *brahma-yajña*.

Therefore in the *Matsya Purāṇa* (53.8-9) the Supreme Lord says, "O best of the twice-born, forseeing that the *Purāṇa*

will gradually be neglected, in every age I assume the form of Vyāsa and abridge it." In other words, Śrīla Vyāsa condenses the already existing *Purāṇa* so that people can easily comprehend it.

#### ANUCCHEDA 14.3

तदनन्तरं ह्युक्तम्:

“चतुर्लक्ष-प्रमाणेन द्वापरे द्वापरे सदा ।

तदष्टादशधा कृत्वा भूर्लोकेऽस्मिन् प्रभाष्यते ॥

अद्याप्यमर्त्य-लोके तु शतकोटि प्रविस्तरम् ।

तदर्थोऽत्र चतुर्लक्षः संक्षेपेण निवेशितः ॥

[मत्स्य.पु. ५३.९-११] इति ।

*Tad-anantaram hy uktam:*

*“catur-lakṣa-pramāṇena dvāpare dvāpare sadā*

*tad aṣṭādaśadhā kṛtvā bhūr-loke 'smin prabhāṣyate*

*adyāpy amartya-loke tu śata-koṭi-pravistaram*

*tad-artho 'tra catur-lakṣaḥ saṅkṣepena niveśitaḥ” iti.*

The *Matsya Purāṇa* (53.9–11) also states, “The *Purāṇa* consisting of four hundred thousand verses is divided into eighteen parts, then it is passed on by oral recitation in every *Dvāpara-yuga* here on earth. Even today the original *Purāṇa* of one billion verses exists in the planets of the demigods. The essential meaning of that *Purāṇa* is contained in the abridged version of four hundred thousand verses.”

#### ANUCCHEDA 14.4

अत्र तु “यच्छिष्टं तु यजुर्वेद इत्युक्तत्वात्तस्या-

भिधेयभागश्चतुर्लक्षस्त्वत्र मर्त्य लोके संक्षेपेण सार-संग्रहेण

निवेशितो, न तु रचनान्तरेण ॥ १४ ॥

*Atra tu “yac chiṣṭam tu yajur-veda” ity uktatvāt tasyābhidheya-*  
*bhāgaś catur-lakṣas tv atra martya-loke saṅkṣepena sāra-*  
*saṅgrahena niveśito na tu racanāntareṇa.*

Sūta's statement that "whatever remained after Vyāsa had divided the *Vedas* into four parts was also *Yajur Veda*" indicates that the essence of the original *Purāṇa*, which was the remaining portion of the *Yajur Veda*; formed the abridged version of four hundred thousand verses in the world of mortals. It is not a different composition.

#### COMMENTARY



The *Itihāsas* and *Purāṇas* are called the fifth *Veda* because they are derived from the original *Veda*, the *Yajur Veda*. This is explained in the section of the *Vāyu Purāṇa* that describes the *cātur-hotra* priests. There are four kinds of *ṛtviks*, or priests, needed to perform a Vedic sacrifice, and their duties were originally all known from the *Yajur Veda*. But later on the *Veda* was divided into four parts for easy understanding and application. The duties of the four priests—*adhvaryu*, *udgātā*, *hotā*, and *brahmā*—are known from each of these four divisions. The *adhvaryu* is associated with the *Yajur Veda*, and his duties include sanctifying the sacrificial paraphernalia and measuring the shape and size of the sacrificial arena. The *udgātā* priest studies the *Sāma Veda* and chants hymns during the sacrifice to propitiate the Lord. The *hotā* priest decorates the altar, invokes the demigods, pours oblations, and chants the *Rg Veda*. The *brahmā* priest is a student of the *Atharva Veda* and acts as the supervisor and coordinator of sacrificial ceremonies.

After Śrīla Vyāsa compiled the four *Vedas*, there still remained one billion verses from the original *Yajur Veda*. These verses became the original *Purāṇa*, which is still available on the heavenly planets. Out of compassion for the people of Kali-yuga, Vyāsadeva extracted five hundred thousand essential verses from this original *Purāṇa*. Four hundred thousand of these he divided into the eighteen *Purāṇas*. The remaining verses formed the *Itihāsa* called *Mahābhārata*. The *Itihāsa* and *Purāṇas* are therefore called the fifth *Veda* because they were produced from the original *Veda*. Another reason the *Purāṇas* and *Itihāsas* are considered the

fifth *Veda*, distinct from the other four, is that the priests of the four *Vedas* do not use the *Purāṇas* and *Itihāsas* in sacrificial ceremonies, even though these works are studied along with the *Vedas*.

In his commentary on the *Viṣṇu Purāṇa* (3.6.16), Śrīdhara Svāmī defines the terms *ākhyāna*, *upākhyāna*, and *gāthā*:

*svayam-dr̥ṣṭārtha-kathanam prāhur ākhyānakam budhāḥ  
śrutasyārthasya kathanam upākhyānam pracakṣate  
gāthās tu pitṛ-prṛthivy-ādī-gīṭayah*

An *ākhyāna* is a narration of something witnessed by the speaker, while an *upākhyāna* is a narration of something the speaker has not witnessed but rather heard about. *Gāthās* are songs about the forefathers and earthly beings.

The words *yac chiṣtam tu yajur-vedaḥ*, "The remaining part was also called *Yajur Veda*" (*Anuccheda* 14.4) indicates that the *Itihāsas* and *Purāṇas* are *apauruṣeya*, not composed by mortals; thus they have the same authority as the *Vedas*, having been compiled by Śrīla Vyāsa from the Supreme Lord's very breath. While compiling the *Purāṇas* and *Itihāsas* He included some of His own statements to make the narration more easily comprehensible. For example, in the *Bhagavad-gītā* the words "Arjuna said" and "Kṛṣṇa said" are added by Śrīla Vyāsa to help the reader understand. But we should not consider even these added statements to have been written by a mortal being, since Vyāsa is an incarnation of the Supreme Lord. This is evident from the verse of the *Matsya Purāṇa* quoted in 14.3.

Someone might raise the objection that from the *Bṛhad-āranyaka Upaniṣad* (2.4.10) it is clear that the four *Vedas* individually appeared from the Supreme Lord. Why, then, is it said that Vyāsadeva divided the one *Veda* into four parts? We reply that while it is true that each *Veda* individually emanated from the Lord, originally all four *Vedas* were collectively called the *Yajur Veda* because that *Veda* is much bigger than the other three. Generally, the largest member of a set can represent the whole set. In Sanskrit this is called *ādhikeya vyapadeśā bhavanti*, or the law that the largest constituent represents the whole. A herd of cows with just a



few buffaloes in it is still called a herd of cows, and the four fingers and one thumb are still called five fingers. Because the four *Vedas* had become disordered, Śrī Vyāsa rearranged the Vedic texts to help clearly define the duties of the four sacrificial priests. How the *Vedas* became mixed up by the curse of Gautama Rṣi will be told in *Anuccheda* 16.

In the next *anuccheda* Śrīla Jīva Gosvāmī further substantiates his conclusion about the Vedic nature of the *Itihāsas* and *Purāṇas*, and he also explains the meaning of the name *Veda-vyāsa*.

### ANUCCHEDA 15.1

#### THE ORIGIN OF THE ITIHĀSAS, PURĀNAS, AND VEDAS IS THE SAME

तथैव दर्शितं वेद-सहभावेन शिवपुराणस्य वायवीय-संहितायाम्;

“संक्षिप्य चतुरो वेदाश्चतुर्धा व्यभजत् प्रभुः ।

व्यस्तवेदतया ख्यातो वेदव्यास इति स्मृतः ॥”

“पुराणमपि संक्षिप्तं चतुर्लक्षप्रमाणतः ।

अद्याप्यमर्त्य-लोके तु शतकोटि-प्रविस्तरम् ॥”

[शिव.पु. ७.१.१.३७-३८] इति । संक्षिप्तमित्यत्र तेनेतिशेषः ।

*tathaiva darśitam veda-saha-bhāvena śiva-purāṇasya vāyaviya-saṁhitāyām: “saṁksipyā caturo vedāś caturdhā vyabhajat prabhuh / vyasta-vedatayā khyāto veda-vyāsa iti smṛtaḥ” / “purāṇam api saṁksiptam catur-lakṣa-pramāṇataḥ / adyāpy amartya-loke tu śata-koṭi-pravistaram” / saṁksiptam ity atra teneti śeṣaḥ.*

Similarly, the *Vāyaviya-saṁhitā* of the *Śiva Purāṇa* indicates the Vedic nature of the *Purāṇas* by discussing their appearance along with the *Vedas*:

“The ingenious Lord abridged the *Veda* and then divided it [vyasta] into four. Therefore He became known as *Veda-vyāsa*. He also summarized into 400,000 verses the *Purāṇas* which still comprise one billion in the higher planets.” (*Śiva Purāṇa* 7.1.1.37–38).

Here the word *saṅkṣiptam* ("condensed") implies "condensed by Him."

#### ANUCCHEDA 15.2

स्कान्दमाग्नेयमित्यादिसमाख्यास्तु प्रवचन-निबन्धना  
काठकादिवत्; आनुपूर्वी-निर्माण-निबन्धना वा । तस्मात्  
क्वचिदनित्यत्व-श्रवणं त्वाविर्भावतिरोभावापेक्षया ।  
तदेवमितिहास-पुराणयोर्वेदत्वं सिद्धम् ।

*skāndam āgneyam ity-ādi-samākhyās tu pravacana-nibandhanāḥ kāṭhakādi-vad ānupūrvī-nirmāṇa-nibandhanā vā. tasmāt kvacid anityatva-śravaṇaṁ tv āvirbhāva-tirobhāvāpekṣayā. tad evam itihāsa-purāṇayor vedatvaṁ siddham.*

The name of a *Purāṇa*—*Skanda*, *Agni*, and so on—refers to its original speaker, as with the *Kāṭha Upaniṣad*, which was promulgated by the sage *Kāṭha*. Otherwise the name refers to the person who arranged the *Purāṇa*'s contents. The reason the *Purāṇas* are occasionally described as impermanent is that they are sometimes manifest and sometimes not.

In this way by the arguments and evidence provided in *Anuccheda*s 13, 14, and 15.1-2, the Vedic nature of the *Itihāsas* and *Purāṇas* is established.

#### ANUCCHEDA 15.3

तथापि सूतादीनामधिकारः सकल-निगमवल्ली-सत्फल-  
श्रीकृष्णनामवत् । यथोक्तं प्रभासखण्डे;—

“मधुर-मधुरमेतन्मङ्गलं मङ्गलानां  
सकलनिगमवल्ली-सत्फलं चित्-स्वरूपम् ।  
सकुदपि परिणीतं श्रद्धया हेलया वा  
भृगुवर नरमात्रं तारयेत् कृष्ण-नाम ॥” इति ।

*tathāpi sūtādīnām adhikāraḥ sakala-nigama-vallī-sat-phala-śrī-kṛṣṇa-nāma-vat. yathoktaṁ prabhāsa-khaṇḍe:*

*"madhura-madhuram etan maṅgalam maṅgalānām  
sakala-nigama-vallī-sat-phalam cit-svarūpam  
sakṛd api parigītam śraddhayā helayā vā  
bhṛgu-vara nara-mātram tārayet kṛṣṇa-nāma" iti.*

Yet Sūta and others who are not twice-born are qualified to recite the *Purāṇas* in the same way that every person is qualified to chant Lord Kṛṣṇa's holy name, the transcendental fruit of the creeper of all the *Vedas*. As stated in the *Prabhāsa-khaṇḍa* of the *Skanda Purāṇa*:

"O best of the Bhṛgu dynasty, the holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of the auspicious. It is the transcendental fruit of all the *Vedas* and is purely spiritual and conscious. Whoever chants it but once, whether with faith or with contempt, is liberated."

#### ANUCCHEDA 15.4

यथा चोक्तं विष्णुधर्मे;

“ऋग्वेदोऽथ यजुर्वेदः सामवेदोऽप्यथर्वणः ।

अधीतास्तेन येनोक्तं हरिरित्यक्षरद्वयम् ॥” इति ।

अथ-वेदार्थ निर्णायकत्वञ्च वैष्णवे;

“भारतव्यपदेशेन ह्याम्नायार्थः प्रदर्शितः ।

वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥”

इत्यादौ ।

*yathā coktam viṣṇu-dharme:*

*"ṛg-vedo 'tha yajur-vedaḥ sāma-vedo 'py atharvanah  
adhītās tena yenoktam harir ity akṣara-dvayam"*

*iti. Atha vedārtha-nimāyakatvaṁ ca vaiṣṇave:*

*"bhārata-vyapadeśena hy āmnāyārthaḥ pradarsitah  
vedaḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayah" ity-ādau.*

The *Viṣṇu Dharma Purāṇa* states:

"A person who chants the two syllables *ha-ri* has already completed the study of the *R̥g*, *Yajur*, *Sāma*, and *Atharva Vedas*."

And the *Viṣṇu Purāṇa* affirms that the *Purāṇas* and *Itihāsas* establish the meaning of the *Vedas*:

"On the pretext of writing the *Mahābhārata*, Śrīla Vyāsa has explained the meaning of the *Vedas*. Without doubt, all the ideas of the *Vedas* are given a firm foundation in the *Purāṇas*."

#### ANUCCHEDA 15.5

किञ्च; वेदार्थ दीपकानांशास्त्राणां मध्यपातिताभ्युपगमे-  
ऽप्याविर्भावक-वैशिष्ट्यात्तयोरेव वैशिष्ट्यम् । यथा पादो;

द्वैपायनेन यद्बुद्धं ब्रह्माद्यैस्तत्र बुध्यते ।

सर्व-बुद्धं स वै वेद तद्बुद्धं नान्य-गोचरः ॥" ॥१५॥

*kiṁ ca vedārtha-dīpakānāṁ śāstrāṇāṁ madhya-  
pātītābhyupagame 'py āvirbhāvaka-vaiśiṣṭyāt tayor eva  
vaiśiṣṭyam. yathā pādme dvaipāyanena yad buddhaṁ  
brahmādyais tan na budhyate sarva-buddhaṁ sa vai veda  
tad-buddhaṁ nānya-gocaraḥ*

Moreover, even if we count the *Itihāsas* and *Purāṇas* among the books explaining the meaning of the *Vedas*, still they are unique because their compiler is so glorious. The *Padma Purāṇa* says, "Brahmā and others do not know what Bhagavān Veda-vyāsa knows. Indeed, He knows everything known to others, and He knows what is beyond everyone else's grasp."

#### COMMENTARY



The word *sankṣiptam* in the verse cited here from the *Śiva Purāṇa* (7.1.1.37) is significant. It means "condensed," not "composed." Śrīla Veda-vyāsa, the literary incarnation of God, condensed the already existing *Vedas*. Then He took unused verses from that abridged portion and compiled them into the *Purāṇas*. Thus He did not create the *Purāṇas* as an original composition. This confirms that the *Purāṇas*, by virtue of their transcendental origin, are equal to the four *Vedas*. They are eternal and *apauruṣeya*.

One may protest that since the *Purāṇas* have names such as *Skanda* and *Agni* they must have been composed by these persons, and so they are neither eternal nor *apauruṣeya*. But if this were the case, the *Vedas* themselves would have to be considered noneternal compositions since some parts have names like *Kaṭha Upaniṣad* and *Aitareya Brāhmaṇa*, which refer to the sages *Kaṭha* and *Aitareya*. The explanation is that portions of the *Vedas* are named after certain sages not because they wrote those portions but because they were the main exponents of these portions. Since persons with names like *Kaṭha* and *Aitareya* appear in every millennium, one should not think that before the appearance of the known *Kaṭha* and *Aitareya* these names were meaningless words in the *Vedas*.

In the same way, several of the *Purāṇas* are named either after their first teacher or the person who rearranged them. It sometimes happens that over the course of time a certain Vedic work becomes less popular or is completely forgotten on this planet. Eventually some sage or demigod again speaks it, and after that it becomes known by his name. An example of this is given in *Śrīmad-Bhāgavatam*, where sage *Yājñavalkya* is described as receiving the *Vājasaneyi-saṁhitā* of the *Yajur Veda* from the sun-god: "Pleased by such glorification, the powerful sun-god assumed the form of a horse, (*vājin*) and gave the sage *Yājñavalkya* the *yajur-mantras* previously unknown in human society" (*Bhāg.* 12.6.73). Just as the Lord seems to take birth and disappear like a mortal being, the Vedic literature similarly seems to become manifest and unmanifest. *Śrīmad-Bhāgavatam* had become unmanifest at the end of the *Dvāpara-yuga*, five thousand years ago. At that time *Nārada Muni* instructed *Vyāsa* to again reveal the *Bhāgavatam*. If the *Bhāgavatam* had not existed before, *Purāṇas* older than the *Bhāgavatam* could not refer to it by name. In the *Padma Purāṇa*, *Uttara-khaṇḍa*, *Gautama* advises *Ambariṣa Mahārāja*, who reigned in the *Satya-yuga*, to study *Śrīmad-Bhāgavatam*.

Thus the *Purāṇas* are eternal, but sometimes they are manifest and sometimes unmanifest in human society. As

the Lord is independent in His appearance and disappearance, so by His free will He speaks the revealed scriptures through the medium of various sages and gives various names.

Another objection to the Vedic status of the *Itihāsas* and *Purāṇas* may be stated as follows: In *Śrīmad-Bhāgavatam* (1.4.25) Sūta Gosvāmī says, *strī-śūdra-dvija-bandhūnām trayī na śruti-gocarā . . . iti bhāratam ākhyānam kṛpayā muninā kṛtam*: "Women, laborers, and unqualified descendants of the twice-born have no access to the *Vedas*. . . Therefore the sage Vyāsa mercifully compiled the *Mahābhārata*." Since the *Mahābhārata*, the foremost of the *Itihāsas*, was written specifically for women and others with no access to the *Vedas*, how can the *Itihāsas* be part of the *Vedas*? Moreover, in verse 13 of the same chapter, Śaunaka Ṛṣi says to Sūta Gosvāmī, *manye tvām viśaye vācām snātam anyatra chāndasāt*: "We consider you expert in all subjects except the *Vedas*." So if Sūta Gosvāmī was not expert in the *Vedas* yet was being requested to narrate the *Purāṇas* (specifically the *Bhāgavata Purāṇa*), how can the *Purāṇas* be part of the *Vedas*?

Anticipating these objections, Śrīla Jīva Gosvāmī compares the privilege of studying the *Itihāsas* and *Purāṇas* to that of chanting Kṛṣṇa's holy name, the choicest fruit of the *Vedas*. The holy name of Kṛṣṇa is purely Vedic, yet anyone may chant it, including those who have no right to study the *Vedas*. Similarly, the *Itihāsas* and *Purāṇas* are also purely Vedic, yet even a sincere *śūdra* or outcaste can approach them, just as he or she may chant the holy name of the Lord.

As one can gain all perfection simply by chanting Lord Kṛṣṇa's holy name, which is the ultimate fruit of the *Vedas*, so by studying the *Itihāsas* and *Purāṇas*, one can learn the essence of the *Vedas*, even without studying the *Vedas* themselves. If one could not do so, then knowledge of how to attain perfection would be inaccessible to those who are barred from studying the *Vedas*, because they are not twice-born.

Finally, even if one were to include the *Itihāsas* and *Purāṇas* among other *smṛti* scriptures written by saintly sages to explain the meaning of the *Vedas*, the *Itihāsas* and *Purāṇas* occupy a unique place because of the eminence

of their propounder, Śrīla Vyāsadeva, an incarnation of the Supreme Lord.

In the next *anuccheda* Śrīla Jīva Gosvāmī elaborates on how the *Itihāsas* and *Purāṇas* are superexcellent by virtue of their compiler's divinity.

### ANUCCHEDA 16.1

## THE COMPILER OF THE ITIHĀSAS AND PURĀNAS IS UNIQUE

स्कान्दे;

“व्यास-चित्तस्थिताकाशादवच्छिन्नानि कानिचित् ।  
अन्ये व्यवहरन्त्येतान्युरीकृत्य गृहादिव ॥” इति ।

*skānde:*

*“vyāsa-citta-sthitākāśād avacchinnāni kānicit anye  
vyavaharanty etāny urī-kṛtya grhād iva” iti.*

The *Skanda Purāṇa* states, “Just as a person picks up things in his own house and uses them, many people have taken knowledge from the sky of Vyāsa’s heart for their own use.”

### ANUCCHEDA 16.2

तथैव दृष्टं श्रीविष्णुपुराणे पराशर-वाक्यम्;

“ततोऽत्र मत्सुतो व्यास अष्टाविंशतिमेऽन्तरे ।  
वेदमेकं चतुष्पादं चतुर्द्धा व्यभजत् प्रभुः ॥  
यथाऽत्र तेन वै व्यस्ता वेदव्यासेन धीमता ।  
वेदास्तथा समस्तैस्तैर्व्यासैरन्यैस्तथा मया ॥  
तदनेनैव व्यासानां शाखाभेदान् द्विजोत्तम ।  
चतुर्युगेषु रचितान् समस्तेष्ववधारय ॥  
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।  
कोऽन्यो हि भुवि मैत्रेय ! महाभारतकृद्वेत् ॥”

[विष्णु. पु. ३.४.२-५] इति ।

*tathaiva dṛṣṭam śrī-viṣṇu-purāṇe parāśara-vākyam:*  
 "tato 'tra mat-suto vyāsa aṣṭāviṃśatime 'ntare  
 vedam ekaṁ catuṣ-pādaṁ caturddhā vyabhajat prabhuḥ  
 yathātra tena vai vyastā veda-vyāsena dhī-matā  
 vedās tathā samastais tair vyāsair anyais tathā mayā  
 tad anenaiva vyāsānām śākhā-bhedān dvijottama  
 catur-yugeṣu racitān samasteṣv avadhāraya  
 kṛṣṇa-dvaipāyanam vyāsam viddhi nārāyaṇam prabhum  
 ko 'nyo hi bhuvi maitreya mahābhārata-kṛd bhavet" iti.

We also find this statement by Parāśara Ṛṣi in the *Viṣṇu Purāṇa* (3.4.2-5), "Thereafter, during the twenty-eighth *manvantara*, the Lord in the form of my son Vyāsa took the one *Veda*, consisting of four sections, and divided it into four separate parts. Just as this intelligent Vyāsa divided the *Veda*, previously all other Vyāsas, including myself, also divided it. O best of the twice-born, understand that in every cycle of four *yugas* a Vyāsa comes and arranges the *Veda* into various branches. But know, O Maitreya, that Śrī Kṛṣṇa-dvaipāyana Vyāsa is Lord Nārāyaṇa Himself. Who else in this world could have written the great epic *Mahābhārata*?"

#### ANUCCHEDA 16.3

स्कान्द एव;

“नारायणाद्विनिष्पन्नं ज्ञानं कृतयुगे स्थितम् ।  
 किञ्चित्तदन्यथा जातं त्रेतायां द्वापरेऽखिलम् ॥  
 गौतमस्य ऋषेः शापाज्ज्ञाने त्वज्ञानतां गते ।  
 सङ्कीर्णबुद्धयो देवा ब्रह्म-रुद्र-पुरःसराः ॥  
 शरण्यं शरणं जग्मुर्नारायणमनामयम् ।  
 तैर्विज्ञापितकार्यस्तु भगवान् पुरुषोत्तमः ॥  
 अवतीर्णो महायोगी सत्यवत्यां पराशरात् ।  
 उत्सन्नान् भगवान् वेदानुज्जहार हरिः स्वयम् ॥” इति ।

skānda eva:

“nārāyaṇād viniṣpannam jñānam kṛta-yuge sthitam  
 kiñcit tad anyathā jātam tretāyām dvāpare 'khilam



*gautamasya rṣeḥ śāpāj jñāne tv ajñānatām gate  
saṅkīrṇa-buddhayo devā brahma-rudra-puraḥsarāḥ  
śaraṇyaṁ śaraṇaṁ jagmur nārāyaṇaṁ anāmayam  
tair vijñāpita-kāryas tu bhagavān puruṣottamaḥ  
avatīmo mahā-yogī satyavatyāṁ parāśarāt  
utsannān bhagavān vedān ujjahāra hariḥ svayam” iti.*

The *Skanda Purāṇa* further states, “In Satya-yuga the knowledge that emanated from Lord Nārāyaṇa remained pure. It became somewhat polluted in Tretā-yuga and completely so in Dvāpara-yuga. When ignorance had covered that knowledge because of Gautama Rṣi’s curse, the demigods became perplexed. Led by Brahmā and Rudra, they approached Lord Nārāyaṇa, the Supreme Person and faultless protector, and told Him why they had come. On the request of the demigods, Lord Hari then descended as the great *yogī* Vyāsa, son of Satyavatī and Parāśara, and re-established the forgotten *Vedas*.”

#### ANUCCHEDA 16.4

वेदशब्देनात्र पुराणादिद्वयमपि गृह्यते । तदेवमितिहासपुराण-  
विचार एव श्रेयानिति तत्रापि पुराणस्यैव गरिमा दृश्यते । उक्तं  
हि नारदीये;

“वेदार्थादधिकं मन्ये पुराणार्थं वरानने ।

वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥

पुराणमन्यथा कृत्वा तिर्यग्योनिमवाप्नुयात् ।

सुदान्तोऽपि सुशान्तोऽपि न गतिं क्वचिदाप्नुयात् ॥”

इति ॥ १६ ॥

*veda-śabdenātra purāṇādi-dvayam api grhyate. tad evam  
itihāsa-purāṇa-vicāra eva śreyān iti. Tatrāpi purāṇasyaiva  
garimā drśyate. uktam hi nārādīye:*

*“vedārthād adhikam manye purāṇārthaṁ varānane  
vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayaḥ  
purāṇam anyathā kṛtvā tiryag-yonim avāpnuyāt  
su-dānto ‘pi su-śānto ‘pi na gatiṁ kvacid āpnuyāt” iti.*

Here the word *veda* also indicates the *Itihāsas* and *Purāṇas*. Thus it is established that studying the *Itihāsas* and *Purāṇas* is supremely beneficial. And of these two, the *Purāṇas* are more excellent. Lord Śiva confirms this in the *Nārādīya Purāṇa*: "O lovely one, I consider the *Purāṇas* more important than the *Vedas* because the *Purāṇas* firmly establish all the Vedic meanings. There is no doubt of this. One who disrespects the *Purāṇas* will take birth as a subhuman; even if he can expertly control his senses and mind, he can attain no good destination."

#### COMMENTARY



One can know a product's quality by assessing the status of its manufacturer. By this criterion the *Purāṇas* and *Itihāsas* are supremely excellent, since they were compiled by Lord Nārāyaṇa Himself in the form of Śrīla Vyāsadeva.

Here Śrīla Vyāsa's mind is compared to the unlimited sky, indicating that just as the sky accommodates all objects, so Vyāsa's mind contains all knowledge. Another significance of comparing Vyāsa's mind to the sky is that both are the medium for sound, which is the basis of all kinds of knowledge. All other thinkers, both on this planet and on higher planets, simply make use of the knowledge Śrīla Vyāsa has given. According to one Sanskrit saying, *vyāsocchiṣṭam jagat sarvam*: "The whole world tastes the remnants of Vyāsa's knowledge." Any "new" idea one may find or conceive of already exists in his writings. Thus all writers throughout history have borrowed from him, directly or indirectly.

According to Parāśara Muni, at the beginning of each Kali-yuga in the cycle of four *yugas*, a *vyāsa*, or "compiler," arranges the *Vedas*. In the present reign of Manu, Parāśara himself was the twenty-sixth *Vyāsa* and Śrī Kṛṣṇa-dvaipāyana is the twenty-eighth. Of the twenty-eight *Vyāsas* who have appeared until now, Kṛṣṇa-dvaipāyana is special because He is an incarnation of Lord Nārāyaṇa. He appeared on the request of the demigods at the end of the Dvāpara-yuga, after a curse by Gautama Muni caused ignorance to cover the Vedic knowledge.

Chapter 171 of the *Varāṇḥ Purāṇa* relates how during a famine Gautama Muni underwent severe austerities to please Lord Brahmā. When Brahmā offered Gautama a boon, the sage asked that he would be able to feed all his guests. The boon was granted, and benevolent Gautama fed his many *brāhmaṇa* guests for the duration of the famine. When rains finally came, the *brāhmaṇas* wanted to leave his hermitage. As is the custom, however, Gautama asked them to stay a little longer, and they agreed. After some time they again wished to leave, but once again Gautama prevailed on them to stay a while longer. This happened a few times.

Determined to leave, the *brāhmaṇas* devised a plan. They made an illusory cow and left it near Gautama's *āśrama*. In the early morning, when the sage was going to bathe, the animal blocked his path, and to drive her away he threw a few drops of water at her. At the first touch of the water, the cow fell down dead. The *brāhmaṇas* immediately raised a hue and cry, denouncing Gautama as a cow-killer. They declared, "We cannot stay here and accept food from a cow-killer," and then they left for their respective residences. Later, Gautama performed atonement, but then by his mystic power he could understand that he'd been tricked. He then angrily cursed the *brāhmaṇas* that they would lose all their Vedic knowledge. In this way Vedic knowledge became covered by ignorance during the Dvāpara-yuga, and thus it was necessary for Vyāsa to send forth the *Vedas* again.

Lord Śiva stated that the *Purāṇas* are more important than the *Vedas* as they explain them, yet we should not conclude that absolutely no one should study the *Vedas*. Still, Vyāsadeva's verdict (in the First Canto, Fourth Chapter of the *Bhāgavatam*) is that people in Kali-yuga are not intelligent enough to understand the true message of the *Vedas*, especially since there exists no authentic disciplic succession through which to acquire this understanding. We find, in fact, that nowadays those who attempt to study only the *Vedas* and *Upaniṣads* often take to ordinary, fruitive activities or to meditation with the aim of merging into the impersonal Brahman. They do not come to the Vaiṣṇava *siddhānta*, the perfect conclusion of Vedic understanding, which is

realization of unalloyed devotional service to the Supreme Personality of Godhead. The failure of modern-day students of the *Vedas* to understand this conclusion is proof that this message is not easy to discern in the present age. As Lord Kṛṣṇa says in *Śrīmad-Bhāgavatam* (11.3.44), *parokṣa-vādo vedo 'yam*: "The *Vedas* speak indirectly." Therefore, if we wish to learn the true conclusion of the *Vedas* in this age, it is more practical to study the *Purāṇas*.

A serious student who wants to understand the conclusion of the *Purāṇas* must still approach a *guru* in disciplic succession. This basic prerequisite of Vedic study is not waived when one approaches the *Purāṇas*. Indeed, *Śrīmad-Bhāgavatam* (11.3.21) emphatically declares, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*: "One who seriously wants to learn about the supreme welfare in life must take shelter of a bona fide spiritual master."

Next, Śrīla Jīva Gosvāmī explains the three divisions of the *Purāṇas*.

#### ANUCCHEDA 17.1

### THREE DIVISIONS OF THE PURĀṆAS

स्कान्दप्रभासखण्डे ५.३.१२१-१२४ च;

“वेदवन्निश्चलं मन्ये पुराणार्थं द्विजोत्तमाः ।  
वेदाः प्रतिष्ठिताः सर्वे पुराणे नात्र संशयः ॥  
बिभेत्यल्पश्रुताद्वेदो मामयं चालयिष्यति ।  
इतिहास-पुराणैस्तु निश्चलोऽयं कृतः पुरा ॥  
यत्र दृष्टं हि वेदेषु तद्दृष्टं स्मृतिषु द्विजाः ।  
उभयोर्यत्र दृष्टं हि तत् पुराणैः प्रगीयते ॥  
यो वेद चतुरो वेदान्-साङ्गोपनिषदो द्विजाः ।  
पुराणं नैव जानाति न च स स्याद्विचक्षणः ॥” इति ।

*skānde prabhāsa-khaṇḍe ca:*

*“veda-van niścalaṁ manye purāṇārthaṁ dvijottamāḥ  
vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayaḥ  
bibhety alpa-śrutād vedo mām ayaṁ cālayiṣyati  
itihāsa-purāṇais tu niścalo 'yaṁ kṛtaḥ purā*

*yan na dr̥ṣṭam hi vedeṣu tad dr̥ṣṭam smṛtiṣu dvijāḥ  
ubhayaḥ yan na dr̥ṣṭam hi tat purāṇaiḥ pragīyate  
yo veda caturō vedān sāṅgopaniṣado dvijāḥ  
purāṇam naiva jānāti na ca sa syād vicakṣaṇaḥ” iti.*

Furthermore, the *Prabhāsa-khanda* of the *Skanda Purāṇa* (5.3.121–24) states: “O best of the twice-born, I consider the meaning of the *Purāṇas* to be as well established as that of the *Vedas*. Without doubt, the *Purāṇas* give a firm foundation to the *Vedas*. Long ago, Mother Veda once became afraid of those who insufficiently hear from her, and she thought, ‘This sort of person will distort my meaning.’ But then the *Itihāsas* and *Purāṇas* helped Mother Veda by firmly establishing her meaning. What cannot be found in the *Vedas* is found in the *smṛti*, and what cannot be found in either is clearly explained in the *Purāṇas*. O learned *brāhmaṇas*, even if a person has studied the four *Vedas* along with the *Vedāṅgas* and *Upaniṣads*, he is not considered learned unless he knows the *Purāṇas*.”

#### ANUCCHEDA 17.2

अथ पुराणानामेवं प्रामाण्ये स्थितेऽपि तेषामपि  
सामस्त्येनाप्रचरद्रूपत्वात् नानादेवताप्रतिपादकप्रायत्वादवाचीनैः  
क्षुद्रबुद्धिभिरर्थो दुरधिगम इति तदवस्थ एव संशयः ।

*atha purāṇānām evam prāmāṇye sthite ‘pi teṣām api  
sāmastyenāpracarad-rūpatvān nānā-devatā-pratipādaka-  
prāyātvād arvācīnaiḥ kṣudra-buddhibhir artho  
duradhigama iti tad-avastha eva saṁśayaḥ.*

Next, we must consider the following doubt concerning the status of the *Purāṇas*: Although their authority has been established [in the previous *anucchedas*], still it is difficult for the less intelligent men of the modern age to comprehend their ultimate meaning. The reasons for this difficulty are that the *Purāṇas*, like the *Vedas*, are only partially available and that the *Purāṇas* generally try to establish the supremacy of various deities.

## ANUCCHEDA 17.3

यदुक्तं मात्स्ये [५३.६५, ६६-६९],—

“पञ्चाङ्गञ्च पुराणं स्यादाख्यानमितरत् स्मृतम् ।  
सात्त्विकेषु च कल्पेषु माहात्म्यमधिकं हरेः ॥  
राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः ।  
तद्वदग्नेश्च माहात्म्यं तामसेषु शिवस्य च ॥  
सङ्कीर्णेषु सरस्वत्याः पितृणाञ्च निगद्यते ॥” इति ।

yad uktam mātśye:

“pañcāṅgam ca purāṇam syād ākhyānam itarat smṛtam  
sāttvikeṣu ca kalpeṣu māhātmyam adhikam hareḥ  
rājaseṣu ca māhātmyam adhikam brahmaṇo viduḥ  
tadvad agneś ca māhātmyam tāmaseṣu śivasya ca  
saṅkīrṇeṣu sarasvatyāḥ pitṛṇām ca nigadyate” iti.

As stated in the Matsya Purāṇa (53.65, 68–69):

“A history is called a *Purāṇa* if it has the five defining characteristics; otherwise it is called an *Ākhyāna*. The *sāttvic Purāṇas* primarily glorify Lord Hari; the *rājasic Purāṇas*, Lord Brahmā; and the *tāmasic Purāṇas*, Lord Śivā and Durgā, along with Agni. The *Purāṇas* in mixed modes glorify Sarasvatī and the Pitās.”

## ANUCCHEDA 17.4

अत्राग्नेस्तत्तदग्नौ प्रतिपाद्यस्य तत्तद्यज्ञस्येत्यर्थः । “शिवस्य च” इति चकाराच्छिवायाश्च । सङ्कीर्णेषु—सत्त्वरजस्तमोमयेषु कल्पेषु बहुषु । सरस्वत्याः—नानावाण्यात्मक—तदुपलक्षिताया नानादेवताया इत्यर्थः । पितृणां—“कर्मणा पितृलोक” इति श्रुतेस्तत्प्रापक-कर्मणामित्यर्थः ॥ १७ ॥

atrāgnes tat-tad-agnau pratipādyasya tat-tad-yajñasyety  
arthah. “Śivasya ceti ca-kārāc chivāyāś ca. saṅkīrṇeṣu  
sattva-rajas-tamo-mayeṣu kalpeṣu bahuṣu. sarasvatyā  
nānā-vāṇy-ātmaka-tad-upalakṣitāyā nānā-devatāyā ity-  
arthah. pitṛṇām “karmanā pitṛ-loka” iti śrutes tat-prāpaka-  
karmanām ity-arthah.

Here the word *agni* (fire) refers to the Vedic sacrifices performed by making offerings into various sacred fires. The word *ca* ("and") in the phrase *śivasya ca* implies the wife of Lord Śiva. *Śaṅkīmeṣu* ("in the mixed") means "in the various *Purāṇas* in the mixed modes of *sattva*, *rajas*, and *tamas*." Here *sarasvatyāḥ* ("of Sarasvatī") means "of the presiding deity of speech" and, by implication, "of the various deities referred to in the numerous scriptural texts she embodies." According to *śruti*, *karmanā pitr-lokaḥ*: "By fruitive activities one can attain the abode of the forefathers." The word *pitṛnām* ("of the forefathers") refers to the fruitive rituals meant for attaining the planet of the forefathers.

### COMMENTARY



The verse from the *Matsya Purāṇa* cited in *Anuccheda* 17.3 mentions five subjects that characterize a *Purāṇa*. Another verse of the *Matsya Purāṇa* (53.65) lists those subjects:

*sargaś ca pratisargaś ca varṁśo manvantarāṇi ca*  
*varṁśyanucaritaṁ caiva purāṇaṁ pañca-lakṣaṇam*

The five subjects that characterize a *Purāṇa* are creation, dissolution, genealogy, reigns of Manus, and the activities of famous kings.

*Anucchedas* 57 and 61 of *Śrī Tattva-Sandarbhā* discuss these five subjects in detail. In the verses cited above from the *Matsya Purāṇa*, the word *kalpa* means "scripture" or "*Purāṇa*." This is one of the various meanings of this word, as listed in the *Medinī Sanskrit dictionary* (1.21.2): *kalpa śāstre vidhau nyāye samvarte brāhmaṇe dine*. "Kalpa means 'scripture,' 'rule,' 'logic,' 'dissolution,' and 'day of Brahmā.'"

The *Purāṇas* are divided according to the modes of material nature. The list of the *Purāṇas* belonging to each mode is given in the *Padma Purāṇa*, *Uttara-khaṇḍa* (236.18–21):

*vaiṣṇavaṁ nāradyaṁ ca tathā bhāgavataṁ śubham*  
*gāruḍaṁ ca tathā pādmaṁ vārāhaṁ śubha-darśane*  
*sāttvikāṇi purāṇāni vijñeyāṇi śubhāni vai*  
*brahmāṇḍaṁ brahma-vaivartaṁ mārkaṇḍeyaṁ tathāiva ca*

36. *bhaviṣyaṁ vāmanaṁ brāhmaṇaṁ rājasāṇi nibodha me  
matsyaṁ kaurmaṁ tathā liṅgaṁ śaivaṁ skādaṁ tathaiva  
ca āgneyaṁ ca śaḍ etāni tāmasāṇi nibodha me*

[Lord Śiva said:] O beautiful lady, know that the *Viṣṇu*, *Nārada*, *Bhāgavata*, *Garuḍa*, *Padma*, and *Varāha Purāṇas* are in the mode of goodness, the *Brahmāṇḍa*, *Brahma-vaivarta*, *Mārkaṇḍeya*, *Bhaviṣya*, *Vāmana*, and *Brahma Purāṇas* are in the mode of passion, and the *Matsya*, *Kūrma*, *Liṅga*, *Śiva*, *Skanda*, and *Agni Purāṇas* are in the mode of ignorance.

The verses Śrīla Jīva cites from the *Skanda Purāṇa* imply that the *Purāṇas* are as good as the *Vedas* and should be accepted as such by anyone who accepts the authority of the *Vedas*. There are many commentaries on the *Vedas*, but the *Purāṇas* are the natural commentary because they were compiled by the compiler of the *Vedas*, Śrīla Vyāsa. Therefore even without directly studying the *Vedas*, one can understand their message by studying the *Purāṇas* alone. On the other hand, study of the *Vedas* in this age is incomplete without study of the *Purāṇas*; therefore studying the *Purāṇas* is even more appropriate and practical for us than studying the *Vedas*. Furthermore, the statement from the *Skanda Purāṇa* quoted in *Anuccheda* 17.1—that no one can become learned without studying the *Purāṇas*—suggests that the *Purāṇas* are also more important than the *Itihāṣas*.

But just as we meet with difficulties in studying the *Vedas* in this age, we also encounter difficulties in studying the *Purāṇas*. The eighteen major and eighteen minor *Purāṇas* constitute a vast body of literature, and there are no current disciplic successions or authentic commentaries for most of these works. Portions of some *Purāṇas* are not available, and other *Purāṇas* have variant readings and interpolations. As with the *Vedas*, independent study of the *Purāṇas* yields no clear conclusion, because each *Purāṇa* seems to establish a different deity as Supreme. The *Śiva Purāṇa* proclaims Lord Śiva supreme, the *Viṣṇu Purāṇa* proclaims, Lord Viṣṇu, and so on. For one who studies them without proper



guidance, the result is confusion. Such a student will not know whether to worship Śiva, Viṣṇu, Devī, or some other deity.

Śrīla Jīva Gosvāmī gives the solution to this problem in the next *anuccheda*.

### ANUCCHEDA 18.1

#### ŚRĪMAD-BHĀGAVATAM IS THE BEST OF ALL PURĀNAS

तदेवं सति तत् तत्कल्पकथामयत्वेनैव मात्स्य एव प्रसिद्धानां  
तत्तत्पुराणानां व्यवस्था ज्ञापिता, तारतम्यन्तु कथं स्यात्,  
येनेतरनिर्णयः क्रियेत ? सत्त्वादितारतम्येनैवेति चेत्, “सत्त्वात्  
सञ्जायते ज्ञानम्” [गी. १४.१७] इति, “सत्त्वं यद्  
ब्रह्मदर्शनम्” [भा. १.२.२४] इति च न्यायात् सात्त्विकमेव  
पुराणादिकं परमार्थ ज्ञानाय प्रबलमित्यायातम् ।

*tad evaṁ sati tat-tat-kalpa-kathā-mayatvenaiva mātsya  
eva prasiddhānām tat-tat-purāṇānām vyavasthā jñāpitā.  
tāratamyam tu katham syād yenetara-nimayah kriyeta?  
sattvādi-tāratamyenaiveti cet “sattvāt sañjāyate jñānam” iti  
“sattvam yad brahma-darśanam” iti ca nyāyāt sāttvikam  
eva purāṇādikam paramārtha-jñānāya prabalam ity āyātam.*

This being the case, [that *Purāṇas* are in various modes of nature] the *Matsya Purāṇa* classifies them into three divisions based on the descriptions found in them. But how can we determine the relative importance of the *Purāṇas* so that we can then learn about the other subjects under discussion, namely, *sambandha*, *abhidheya*, and *prayojana*? If we use the three modes of nature as the basis for categorizing the *Purāṇas*, depending on such statements as “the mode of goodness produces knowledge” [Bg. 14.17] and “the mode of goodness leads to realization of the Absolute Truth” [Bhāg. 1.2.24], we will conclude that the *Purāṇas* and other literature in the mode of goodness are superior means for gaining knowledge of the Absolute Truth.

## ANUCCHEDA 18.2

तथापि परमार्थेऽपि नानाभङ्ग्या विप्रतिपद्यमानानां समाधानाय किं स्यात् ? यदि सर्वस्यापि वेदस्य पुराणस्य चार्थनिर्णयाय तेनैव श्रीभगवता व्यासेन ब्रह्मसूत्रं कृतम्, तदवलोकनेनैव सर्वोऽर्थो निर्णय इत्युच्यते तर्हि नान्यसूत्रकारमुन्यनुगतैर्मन्येत । किञ्चात्यन्तगूढार्थानामल्पाक्षराणां तत्सूत्राणामन्यार्थत्वं कश्चिदाचक्षीत, ततः कतरदिवात्र समाधानम् ?

*tathāpi paramārthe 'pi nānā-bhaṅgyā vipratipadyamānānām samādhānāya kiṁ syāt? Yadi sarvasyāpi vedasya purāṇasya cārtha-nirṇayāya tenaiva śrī-bhagavatā vyāseṇa brahma-sūtram kṛtam, tad-avalokenaiva sarvo 'rtho nirṇeya ity ucyate tarhi nānya-sūtra-kāra-muny-anugatair manyeta. Kiṁ cātyanta-gūdhārthānām alpākṣarānām tat-sūtrānām anyārthatvaṁ kaścīd ācakṣīta, tataḥ katarad ivātra samādhānam?*

But even then, how can we reconcile the different inconclusive views put forward regarding the Absolute Truth? Someone may propose study of the *Vedānta-sūtra* as the solution, claiming that Bhagavān Vyāsadeva compiled the *Vedānta-sūtra* to present the decisive conclusion of both the *Vedas* and the *Purāṇas* concerning the Absolute Truth. But then the followers of sages who wrote other *sūtras* may be dissatisfied. Moreover, since the aphorisms of *Vedānta* are terse and extremely esoteric, and since they are also subject to varying interpretations, someone will always express a contrary idea. What, then, can resolve disputes concerning the meaning of the *Vedānta-sūtras*?

## ANUCCHEDA 18.3

तदेवं समाधेयम्,—यद्येकतममेव पुराणलक्षणमपौरुषेयं शास्त्रं सर्ववेदेतिहासपुराणानामर्थसारं ब्रह्मसूत्रोपजीव्यञ्च भवद्भुवि सम्पूर्णं प्रचरद्रूपं स्यात् ! सत्यमुक्तम्; यत एव च सर्वप्रमाणानां चक्रवर्त्तिभूतमस्मदभिमतं श्रीमद्भागवतमेवोद्भावितं भवता ॥ १८ ॥

*tad evaṁ samādheyaṁ:—yady ekaṁam eva purāṇa-lakṣaṇam apauruṣeyaṁ śāstraṁ sarva-vedetihāsa-purāṇānām artha-sāraṁ brahma-sūtrapajīvyam ca bhavad bhuvi sampūṁaṁ pracarad-rūpaṁ syāt. satyam uktam. yata eva ca sarva-pramāṇānām cakravarti-bhūtam asmad-abhimataṁ śrīmad-bhāgavatam evodbhāvitam bhavatā.*

This problem could be solved if there were one scripture that had the characteristics of a *Purāṇa*, that had no human origin, that presented the essence of all the *Vedas*, *Itihāsas*, and *Purāṇas*, that was based on the *Vedānta-sūtra*, and that was available throughout the land in its complete form.

Well said, Sir, because you have reminded us about our revered *Śrīmad-Bhāgavatam*, the emperor of all *pramāṇas*.

#### COMMENTARY



The *Matsya Purāṇa*, Chapter 53, gives the number of verses in each *Purāṇa* and describes the benefits of donating each one on special days. In that same chapter Sūta Gosvāmī speaks two and a half verses containing a formula for dividing the *Purāṇas* into three classes according to which one of the three modes of nature predominates. These three classes of *Purāṇa* glorify various deities, and commentators often try to establish their own favorite among these deities as supreme, arguing on the basis of logic and apparently conclusive scriptural references. One consequence of this partiality is that commentators tend to denigrate those *Purāṇas* in a category different from their own: proponents of tāmasic *Purāṇas* tend to reject the authority of the rājasic and sāttvic *Purāṇas*, and proponents of rājasic and sāttvic *Purāṇas* likewise reject the *Purāṇas* outside their group. But there cannot actually be several Absolute Truths; therefore the question of which Purāṇic deity is the one Supreme Truth remains to be settled.

For the unbiased seeker of the truth, Śrīla Jīva Gosvāmī shows how to resolve the matter. He explains that *sattva*, or the mode of goodness, is clearly superior to passion and ignorance, as Lord Kṛṣṇa confirms in the *Bhagavad-gītā* (14.17):

*sattvāt sañjāyate jñānam rajaso lobha eva ca  
pramāda-mohau tamaso bhavato jñānam eva ca*

From the mode of goodness, real knowledge develops; from the mode of passion only greed develops; and from the mode of ignorance develop foolishness, delusion, and ignorance.

*Śrīmad-Bhāgavatam* (1.2.24) also states, *tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam*: "Passion is better than ignorance, but goodness is best because it can lead to realization of the Absolute Truth." In the passage where this verse appears, Sūta Gosvāmī is explaining which form of worship produces the ultimate good. His opinion is that one can achieve the ultimate good only by worshiping Lord Kṛṣṇa, the personification of pure goodness. The citation from the *Matsya Purāṇa* in the previous *anuccheda* states that the *sāttvic Purāṇas* glorify Lord Hari, Kṛṣṇa. By contrast, the *rājasic* and *tāmasic Purāṇas* recommend worship of other deities. Such worship is in the lower modes of nature and does not lead to realization of the Absolute Truth.

Thus one can tell the modal quality of a *Purāṇa* by seeing which deity it recommends for worship. Another way to tell is by how it commences. In a *sāttvic Purāṇa* a questioner will approach a learned speaker and inquire from him about the Absolute Truth. The questioner may ask the speaker to elaborate on the nature of ultimate reality, the supreme religion for all, the ultimate benefit a human being can aspire for, how one should prepare for death, or a similar topic. Such questions then allow the speaker of the *Purāṇa* full freedom to explain these topics. The speaker who is self-realized, free from all gross and subtle material desires, and concerned only with the welfare of the inquirer and those who will hear the discourse, either then or in the future, then replies with answers that are specific and unambiguous, leaving no room for misinterpretation or confusion. Examples of such *sāttvic Purāṇas* include the *Padma Purāṇa*, the *Viṣṇu Purāṇa*, and, most prominently, the *Bhāgavata Purāṇa*, or *Śrīmad-Bhāgavatam*.

In the rājasic and tāmasic *Purāṇas*, however, the questioners inquire about limited topics that do not address the ultimate concerns of life. For example, in the *Līṅga Purāṇa*, the sages at Naimiṣāranya ask Sūta Gosvāmī to narrate the glories of Līṅga, Lord Śiva. Although Sūta Gosvāmī has fully realized the Absolute Truth and is perfectly competent to explain it, the questions here restrict him to speaking on the particular topic of Līṅga. He is not free to explain the deeper meaning of life. Since all rājasic and tāmasic *Purāṇas* have this shortcoming, they cannot be reliable sources of knowledge about the essential topics of *sambandha*, *abhidheya*, and *prayojana*.

The *Purāṇas* were arranged in different modes in response to the various desires and interests of the conditioned souls. Nevertheless, every *Purāṇa* contains glorification of Lord Hari, the Absolute Truth. Śrīla Veda-vyāsa included this glorification so that even persons in the lower material modes could gradually develop interest in the Supreme Personality of Godhead while hearing or reading the tāmasic and rājasic *Purāṇas*.

Someone might object that the statement cited above concerning the classification of the *Purāṇas* according to the modes does not itself come from a sāttvic *Purāṇa* and so should not be taken as authoritative. We reply that this classification is supported by numerous other statements as well, including some from such sāttvic scriptures as the *Padma Purāṇa*, which we have already cited in the previous *anuccheda*. Nor is it true that the *Purāṇas* in the lower modes give no valid knowledge at all, rather they give some insight into absolute reality, what to speak of the insights they give into lesser topics. In addition, no statement in the Vedic literature specifically contradicts the verses cited here classifying the *Purāṇas* according to the modes of nature, and so we are left with no compelling reason to doubt the authenticity of this classification.

From this analysis we can conclude that in our quest for the ultimate *śabda-pramāṇa* we need consider only the sāttvic *Purāṇas*. As the *Padma Purāṇa* states, *sāttvikā*

*mokṣa-dāh proktāḥ*: "The *Purāṇas* in the mode of goodness lead to liberation."

But even these *sāttvic Purāṇas* have been understood in many ways by great thinkers. Some interpreters have found that they glorify the path of *yoga* as the best, others have concluded that they recommend *bhakti* as the highest path, and yet others have found that they promote the path of *jñāna* (knowledge) as supreme.

Therefore, Śrīla Jīva Gosvāmī suggests the *Vedānta-sūtra* as a possible basis of reconciliation. The *Vedānta-sūtra*, written by Vyāsadeva, certainly incorporates the essential understanding of the *Vedas* and the *Purāṇas*. But we must also consider that the dedicated followers of other sages who wrote philosophical *sūtras*, such as Gautama and Patañjali, might not accept the conclusions of the *Vedānta-sūtras*. Even if the followers of other philosophers could be somehow convinced to change their minds by logical proof of the greater authority of the *Vedānta-sūtra*, the situation is still problematic: The *sūtras* of *Vedānta* are terse and esoteric; and *ācāryas* of various persuasions have commented on them in such a way that it is difficult to decide whose opinion agrees with that of Śrīla Veda-vyāsa, the author.

For the seeker who has come this far along the way but finds himself sinking in the marshy confusion created by the various scriptures and their myriad commentators, Śrīla Jīva Gosvāmī finally points out the high ground of the *Śrīmad-Bhāgavatam*. The *Bhāgavatam* has the ten characteristics of a major *Purāṇa* (discussed in *Anuccheda* 56); it is *apauruṣeya*; it is the natural commentary on the *Vedānta-sūtra* and thus constitutes the purport of all the *Vedas*, *Itihāsas*, and *Purāṇas*; it is available in its entirety; it is respected by all Vaiṣṇava *ācāryas*, and many others; it is the most popular of the *Purāṇas*; it has an intact tradition of Vaiṣṇava commentaries; and it is the culmination of Śrīla Veda-vyāsa's literary output, being composed in His maturity. By establishing *Śrīmad-Bhāgavatam* as the last word among Vedic scriptures, Śrīla Jīva Gosvāmī fulfills the will of Lord

Śrī Caitanya Mahāprabhu, who accepted the *Bhāgavatam* as the "spotless *Purāṇa*," the supremely authoritative text.

In the next *anuccheda* Jīva Gosvāmī explains that *Śrīmad-Bhāgavatam* has not been composed by a mortal and that it is the natural commentary on the *Vedānta-sūtra*.

### ANUCCHEDA 19.1

#### ŚRĪMAD-BHĀGAVATAM IS THE NATURAL COMMENTARY ON VEDĀNTA-SŪTRA

यत् खलु पुराण-ज्ञातमाविर्भाव्य, ब्रह्मसूत्रञ्च प्रणीयाप्यपरितुष्टेन  
तेन भगवता निजसूत्राणामकुत्रिम भाष्यभूतं समाधि-लब्ध-  
माविर्भावितम् । यस्मिन्नेव सर्वशास्त्रसमन्वयो दृश्यते ।  
सर्ववेदार्थलक्षणां गायत्रीमधिकृत्य प्रवर्तितत्वात् ।

*yat khalu sarva-purāṇa-jātam āvirbhāvya brahma-sūtram  
ca prañiyāpy aparitustena tena bhagavatā nija-sūtrāṇām  
akrtrima-bhāṣya-bhūtaṁ samādhi-labdham āvirbhāvitam,  
yasminn eva sarva-śāstra-samanvayo drśyate.  
Sarva-vedārtha-sūtra-lakṣaṇām gāyatrīm adhikṛtya  
pravartitatvāt.*

Indeed, Lord Vyāsa was not satisfied even after compiling all the *Purāṇas* and the *Vedānta-sūtra*. He therefore wrote *Śrīmad-Bhāgavatam*, which was revealed to Him in trance, as the natural commentary on His own *sūtras*. In *Śrīmad-Bhāgavatam* we find the consistent reconciliation of all scriptures. That the *Bhāgavatam* gives the essence of all scriptures is shown by its opening with the *Gāyatrī mantra*, the essential text incorporating the message of all the *Vedas*.

### ANUCCHEDA 19.2

तथापि तत्स्वरूपं मात्स्ये [५३.२०-२२];  
“यत्राधिकृत्य गायत्रीं वर्ण्यते धर्म-विस्तरः ।  
वृत्रासुर-वधोपेतं तद्भागवतमिष्यते ॥  
लिखित्वा तच्च यो दद्याद्भूमिसिंहसमन्वितम् ।

प्रौष्ठपद्यां पौर्णमास्यां स याति परमां गतिम् ॥  
अष्टादशसहस्राणि पुराणं तत् प्रकीर्तितम् ॥” इति ।

*tathāpi tat-svarūpaṁ mātsye:*

*“yatrādhikṛtya gāyatrīm vanyate dharma-vistarāḥ  
vṛtrāsura-vadhopeṭam tad bhāgavatam iṣyate  
likhitvā tac ca yo dadyād dhema-simha-samanvitam  
prauṣṭhapadyām paumamāsyām sa yāti paramām gatim  
aṣṭādaśa-sahasrāṇi purāṇam tat prakīrtitam” iti.*

The characteristics of *Śrīmad-Bhāgavatam* are further described in the *Matsya Purāṇa* (53.20–22): “That *Purāṇa* is known as *Śrīmad-Bhāgavatam* which explains the topmost principles of religion with reference to the *Gāyatrī mantra* and which tells of the killing of the demon *Vṛtra*. This *Purāṇa* has eighteen thousand verses.<sup>1</sup> Whoever writes out a copy of *Śrīmad-Bhāgavatam*, places it on a golden lion-throne, and presents it to a qualified person on the full-moon day of the month of *Bhādra* (August-September) will attain the supreme goal.”

### ANUCCHEDA 19.3

अत्र गायत्रीशब्देन तत्सूचकतदव्यभिचारि ‘धीमहि’—  
पदसम्बलिततदर्थ एवेष्यते । सर्वेषां मन्त्राणामादिरूपायास्तस्याः  
साक्षात्कथनानर्हत्वात् । तदर्थता च, “जन्माद्यस्य यतः” “तेने  
ब्रह्म हृदा” [भा. १.१.१] इति सर्वलोकाश्रयत्वबुद्धिवृत्ति  
प्रेरकत्वादिसाम्यात् । धर्मविस्तर इत्यत्र धर्मशब्दः परमधर्मपरः,  
“धर्मः प्रोज्झतकैतवोऽत्र परमः” [भा. १.१.२] इत्यत्रैव  
प्रतिपादितत्वात् । स च भगवद्ब्रह्मनादिलक्षण एवेति  
पुरस्ताद्व्यक्तीभविष्यति ॥ १९ ॥

<sup>1</sup>Here it is stated that *Śrīmad Bhāgavatam* has 18,000 verses. But if one counts the verses in the present edition they fall short of the figure by a few thousand verses. How to account for the difference? The solution is that one should count all the syllables in *Śrīmad Bhāgavatam* including *uvāca* and *iti* statements at the end of each chapter and divide the sum by 32. This converts all the verses and prose texts of *Śrīmad Bhāgavatam* into *Anuṣṭup* verses and the number comes to about 18,000. This is the standard system. *Śrīmad Bhāgavatam* has long prose texts in the Fifth Canto. They cannot be counted as individual *Anuṣṭup* verses which have only 32 syllables.



*atra gāyatrī-śabdena tat-sūcaka-tad-avyabhicāri-dhīma-  
pada-sambalita-tad-artha eveṣyate sarveśāṁ mantrāṇāṁ  
ādi-rūpāyās tasyāḥ sāksāt kathanānarhatvāt. tad-arthatā  
ca, "janmādy asya yataḥ," "tene brahma hṛdā" iti sarva-  
lokāśrayatva-buddhi-vṛtti-prerakatvādi-sāmyāt. dharma-  
vistara ity atra dharma-śabdaḥ parama-dharma-paraḥ,  
"dharmah projjhita-kaitavo 'tra parama" ity atraiva  
pratipāditatvāt. sa ca bhagavad-dhyānādi-lakṣaṇa eveti  
purastād vyakti-bhaviṣyati.*

Here the word *gāyatrī* indicates the meaning of the *Gāyatrī* mantra, which includes the word *dhīmaḥi*. *Dhīmaḥi* is an indicator of *Gāyatrī*, implying its purport; it would be improper to directly utter *Gāyatrī* itself, the origin of all Vedic mantras. The first verse of *Śrīmad-Bhāgavatam* (1.1.1) alludes to the meaning of *Gāyatrī* by the phrases *janmādy asya yataḥ* (by Him this universe is created, maintained, and destroyed) and *tene brahma hṛdā* (He revealed Vedic knowledge in the heart). These phrases express the same meaning as *Gāyatrī*, by describing the Lord as the basis of all the universes and as He who inspires everyone's intellect.

The word *dharma* in the compound *dharma-vistara* refers to the supreme religion, as expressed in the *Bhāgavatam* by the words *dharmah projjhita-kaitavo 'tra paramaḥ* (*Bhāg.* 1.1.2): "the supreme religion, devoid of all cheating propensities." And, as will become clear in upcoming *anucchedas*, this *dharma* is indeed characterized by meditation on the Supreme Personality of Godhead.

#### COMMENTARY



*Śrīmad-Bhāgavatam* contains the story of its own appearance as the crowning achievement of Śrīla Vyāsadeva's literary efforts. First Śrīla Vyāsadeva arranged the four *Vedas*, and then he composed the great epic *Mahābhārata* for the benefit of women, *śūdras*, and others who cannot study the *Vedas*. Next he compiled the *Purāṇas*, the natural commentaries on the *Vedas*, and then he provided the essence of

the *Vedas* and *Purāṇas* in the *Vedānta-sūtras*. But even after all this literary output, Veda-vyāsa felt discontented, although he did not know why. Then his spiritual master, Nārada Muni, came to his rescue:

*jijñāsitaṁ su-sampannam api te mahad adbhutam  
kṛtavān bhārataṁ yas tvam sarvārtha-paribṛṁhitam*

You have completed your inquiries and studies properly. You have prepared a great and wonderful work, the *Mahābhārata*, which elaborately explains the various goals of life. (*Bhāg.* 1.5.3).

*yathā dharmādayas cārthā muni-varyānukīrtitāḥ  
na tathā vāsudevasya mahimā hy anuvarṇitāḥ*

O great sage, as you have broadly described the four human goals beginning with religious performances, you have not in the same way described the glories of the Supreme Personality, Vāsudeva (*Bhāg.* 1.5.9).

On Nārada Muni's instruction, Śrīla Vyāsa meditated, and while he was in trance *Śrīmad-Bhāgavatam* was revealed to him. Thus it is clear that *Śrīmad-Bhāgavatam*, which gave solace to Vyāsadeva, is knowledge descended from the transcendental realm. In upcoming *anucchedas* Śrī Jīva will show that it is also the natural commentary on the *Vedānta-sūtra*.

Various *Purāṇas* mention the relationship between *Śrīmad-Bhāgavatam* and the *Gāyatrī mantra*. *Gāyatrī* is considered the essence of the *Vedas* and is supposed to be recited at dawn, noon, and dusk by every twice-born person (*brāhmaṇa*, *kṣatriya*, or *vaiśya*). According to Śrīdhara Svāmī in *Bhāvārtha-dīpikā*, *Śrīmad-Bhāgavatam* begins with the *Gāyatrī mantra*. Commenting on the first verse of the *Bhāgavatam*, he writes, *dhīmahīti gāyatrīyā prārambhena ca gāyatrī-ākhyā-brahma-vidyā-rūpam etat purāṇam iti darśitam*: "That the *Gāyatrī* phrase indicated by the word *dhīmahī* begins this *Purāṇa* shows that this work has the nature of the *brahma-vidyā* [Vedic knowledge of the Supreme] called *Gāyatrī*." Because *Śrīmad-Bhāgavatam* is based on *Gāyatrī*, the cream of the *Vedas*, it explains the

topmost principles of religion. The *Bhāgavatam* (1.1.3) thus calls itself “the ripened fruit of the wish-fulfilling tree of the *Vedas*” (*nigama-kalpa-taror galitam phalam*).

The recitation of Gāyatrī and other Vedic *mantras* is governed by strict rules regarding the person, time, place, and purity of the chanter, but such restrictions do not apply to *Śrīmad-Bhāgavatam*. Since anyone may read the *Bhāgavatam*, strictly speaking it would be improper for the Gāyatrī *mantra* to appear there in its original form. Gāyatrī is among the Vedic *mantras*, which only the twice-born are allowed to chant. That is why Śrīla Vyāsadeva expressed the form and idea of Gāyatrī in the *Bhāgavatam* without using the actual *mantra*. Only one word from Gāyatrī, *dhīmahi*, has been kept to indicate his intention, because it is a compulsory word in the *mantra* and carries its essence.

Another reason Vyāsa did not write the original Gāyatrī in *Śrīmad-Bhāgavatam* is that doing so would have invited misinterpretation. Various schools of thought have explained Gāyatrī differently—as a meditation on impersonal Brahman, on the sun, on the fire-god, on Lord Śiva, and so forth. Only rarely is it understood as a meditation on the Supreme Personality of Godhead, Vāsudeva. But in *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva’s own commentary on the *Vedānta-sūtra*, Vyāsadeva delivers the complete and unambiguous meaning of Gāyatrī in the opening verse. He reveals that Gāyatrī is a meditation on the Supreme Personality of Godhead and His eternal consort, Śrī Rādhikā. This meditation is indeed the highest *dharma*. In *Anuccheda* 105 of *Śrī Paramātmā-Sandarbha*, Śrīla Jīva Gosvāmī will explain the Gāyatrī *mantra* in detail, and in the *Kṛṣṇa-Sandarbha* he will give a thorough analysis of the *Bhāgavatam*’s first verse as a meditation on Śrī Śrī Rādhā-Kṛṣṇa.

In the next *anuccheda* of the *Tattva-Sandarbha*, Śrīla Jīva Gosvāmī further introduces the *Śrīmad-Bhāgavatam*, describing its distinguishing features and supporting his statements with scriptural references.

## ANUCCHEDA 20.1

## THE CHARACTERISTICS OF ŚRĪMAD-BHĀGAVATAM

एवं स्कान्दे प्रभासखण्डे [७.१.२.३९-४२] च;  
 “यत्राधिकृत्य गायत्रीम्” इत्यादि ।

“सारस्वतस्य कल्पस्य मध्ये ये स्युर्नरामराः ।  
 तद्वृत्तान्तोद्भवं लोके तच्च भागवतं स्मृतम् ॥  
 लिखित्वा तच्च” इत्यादि च ।

“अष्टादशसहस्राणि पुराणं तत्प्रकीर्तितम्” इति ।  
 तदेवमग्निपुराणे च वचनानि वर्तन्ते ।

*Evam skānde prabhāsa-khaṇḍe ca—“yatrādhikṛtya  
 gāyatrīm” ity-ādi “sārasvatasya kalpasya madhye ye syur  
 narāmarāḥ / tad-vṛttāntodbhavam loke tac ca  
 bhāgavatam smṛtam / likhitvā tac ca” ity-adi ca.-  
 “aṣṭādaśa-sahasrāṇi purāṇam tat prakīrtitam” iti. Tad  
 evam agni-purāṇe ca vacanāni vartante.*

In the *Skanda Purāṇa* (*Prabhāsa-khaṇḍa* 7.1.2.39–42) we find a description of *Śrīmad-Bhāgavatam* similar to the one in the *Matsya Purāṇa*: “The *Purāṇa* known as *Śrīmad-Bhāgavatam* recounts the deeds of humans and demigods in the *Sārasvata-kalpa*, explains the supreme religion in terms of *Gāyatrī*, and narrates the slaying of *Vṛtrāsura*. It has eighteen thousand verses. . . . Whoever writes out a copy of the *Bhāgavatam*, places it on a golden lion-throne, and presents it to someone on the full-moon day of the month of *Bhādra* will attain the supreme destination.”

These verses are also found in the *Agni Purāṇa* (272.6, 7).

## ANUCCHEDA 20.2

टीकाकुट्टिः प्रमाणीकृते पुरान्तरे च” [अग्नि पु. २७२.६-७];  
 “ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्ध-सम्मितः ।  
 हयग्रीव-ब्रह्मविद्या यत्र वृत्रवधस्तथा ॥

गायत्र्या च समारम्भस्तद्वै भागवतं विदुः ॥”  
इति [भावार्थदीपिका १.१.१] ।

*tīkā-kṛdbhiḥ pramāṇī-kṛte purāṇāntare ca*  
“*grantho 'ṣṭādaśa-sāhasro dvādaśa-skandha-sammitaḥ*  
*hayagrīva-brahma-vidyā yatra vṛtra-vadhas tathā*  
*gāyatrī ca samārambhas tad vai bhāgavatam viduḥ. iti.*

Yet another *Purāṇa*, cited by the *Bhāgavatam* commentator Śrīdhara Svāmī [*Bhāvārtha-dīpikā* 1.1.1], describes the characteristics of *Śrīmad-Bhāgavatam* thus: “The *Purāṇa* known as *Śrīmad-Bhāgavatam* has eighteen thousand verses divided into twelve cantos, begins with Gāyatrī, describes the Hayagrīva-brahma-vidyā, and narrates the slaying of Vṛtrāsura.”

### ANUCCHEDA 20.3

अत्र “हयग्रीवब्रह्मविद्या” इति वृत्रवधसाहचर्येण  
नारायणवर्मैवोच्यते । हयग्रीव—शब्देनात्राश्वशिरा  
दधीचिरेवोच्यते । तेनैव च प्रवर्तिता नारायणवर्मख्या  
ब्रह्मविद्या । तस्याश्वशिरस्त्वञ्च षष्ठे, “यद्वै अश्वशिरो नाम”  
[भा. ६.९.५२] इत्यत्र प्रसिद्धम्, नारायणवर्मणो ब्रह्मविद्यात्वञ्च;  
“एतच्छ्रुत्वा तथोवाच दध्यङ्ङाथर्वणस्तयोः ।  
प्रवर्ग्यं ब्रह्मविद्याञ्च सत्कृतोऽसत्यशङ्कितः ॥”  
इति स्वामिटीकोत्थापितवचनेन चेति ।

*atra “hayagrīva-brahma-vidyā” eti vṛtra-vadha-sāhacaryeṇa*  
*nārāyaṇa-varmaivocyate. hayagrīva-śabdenātrāśva-śirā*  
*dadhīcir evocyate. tenaiva ca pravartitā nārāyaṇa-*  
*varmākhyā brahma-vidyā. tasyāśva-śirastvaṁ ca ṣaṣṭhe—*  
*“yad vā aśva-śiro nāma” ity atra prasiddham, nārāyaṇa-*  
*varmaṇo brahma-vidyātvam ca: “etac chrutvā tathovāca*  
*dadhyaṇṇ ātharvaṇas tayoh / pravargyam brahma-vidyām*  
*ca sat-kṛto ‘satya-śaṅkitah” iti svāmi-ṭīkotthāpita-vacanena ceti.*

The Hayagrīva-brahma-vidyā mentioned here (meaning “the doctrine of the Supreme taught by Hayagrīva”), is “the Armor

of Nārāyaṇa" (*Nārāyaṇa-varma*), since it is narrated in the same context as the killing of Vṛtra. The word *haya-grīvā* here refers to Dadhīci, the sage with a horse's head. He taught the knowledge of Brahman called *Nārāyaṇa-varma*. His accepting a horse's head and receiving the name *Aśvaśirā* are mentioned in the Sixth Canto of the *Śrīmad-Bhāgavatam* (6.9.52), where these words are spoken: "he who has the name *Aśvaśirā*." From a verse Śrīdhara Svāmī cites in his commentary on this text of the *Bhāgavatam* (6.9.52), we get further confirmation that the *Nārāyaṇa-varma* is in fact a standard teaching about the Absolute: "Upon hearing this and feeling honored, Dadhīci, anxious not to break his promise, instructed the twin *Aśvinī-kumāras* in the knowledge of the *Pravargya* sacrifice and *Brahma-vidyā*."

#### ANUCCHEDA 20.4

श्रीमद्भागवतस्य भगवत्प्रियत्वेन भागवताभीष्टत्वेन च  
परमसात्त्विकत्वम् । यथा पादो अम्बरीषं प्रति गौतमप्रश्नः;  
“पुराणं त्वं भागवतं पठसे पुरतो हरेः ।  
चरित्रं दैत्यराजस्य प्रह्लादस्य च भूपते ॥”

[उ.ख.२.२.११५]

तत्रैव व्यञ्जुलीमाहात्म्ये तस्य तस्मिन्नुपदेशः;  
“रात्रौ तु जागरः कार्यः श्रोतव्या वैष्णवी कथा ॥  
गीता नाम-सहस्रञ्च पुराणं शुक-भाषितम् ।  
पठितव्यं प्रयत्नेन हरेः सन्तोषकारणम् ॥”

*śrīmad-bhāgavatasya bhagavat-priyatvena  
bhāgavatābhīṣṭatvena ca parama-sāttvikatvam. yathā  
pādme ambarīṣam prati gautama-praśnaḥ:  
“purāṇam tvam bhāgavatam paṭhase purato hareḥ  
caritraṁ daitya-rājasya prahlādasya ca bhū-pate”  
tatraiva vyañjulī-māhātmye tasya tasminn upadeśaḥ:  
“rātrau tu jāgaraḥ kāryaḥ śrotavyā vaiṣṇavī kathā  
gītā nāma-sahasraṁ ca purāṇam śuka-bhāṣitam  
paṭhitavyam prayatnena hareḥ santoṣa-kāraṇam”*

Since *Śrīmad-Bhāgavatam* is pleasing to the Supreme Lord and is His devotees' favorite book, it is the supremely *sāttvika* scripture. As stated in the *Padma Purāṇa*, in Gautama Rṣi's question to Mahārāja Ambarīṣa, "O lord of the earth, do you recite the *Bhāgavata Purāṇa* before the Deity of Lord Hari, especially the history of the king of the demons, Prahlāda Mahārāja?" (*Padma Purāṇa*, *Uttara-khaṇḍa* 22.115).

Again, in the section glorifying the vow of Vyañjulī Mahādvādaśī of the *Padma Purāṇa*, Gautama further instructs Ambarīṣa: "One should stay awake throughout that night and hear scriptures that narrate stories of Lord Viṣṇu and His devotees, especially *Bhagavad-gītā*, the thousand names of Lord Viṣṇu, and the *Purāṇa* narrated by Śukadeva [*Śrīmad-Bhāgavatam*]. One should recite these with care, since they are pleasing to Lord Hari."

#### ANUCCHEDA 20.5

तत्रैवान्यत्र;

“अम्बरीष शुकप्रोक्तं नित्यं भागवतं शृणु ।

पठस्व स्वमुखेनापि यदीच्छसि भवक्षयम् ॥”

स्कान्दे प्रह्लादसंहितायां द्वारकामाहात्म्ये;

“श्रीमद्भागवतं भक्त्या पठते हरिसन्निधौ ।

जागरे तत्पदं याति कुलवृन्दसमन्वितः” इति ॥ २० ॥

*tatraivānyatra:*

“*ambarīṣa śuka-proktaṁ nityaṁ bhāgavatam śṛṇu*  
*paṭhasva sva-mukhenāpi yadīcchasi bhava-kṣayam*”  
*skānde prahlāda-saṁhitāyām dvārakā-māhātmye:*  
*“śrī-bhāgavatam bhaktyā paṭhate hari-sannidhau*  
*jāgare tat-padam yāti kula-vṛnda-samanvitah*”

And elsewhere in the *Padma Purāṇa* we find this statement: "O Ambarīṣa, if you wish to end your material existence, then every day you should hear the *Bhāgavatam* that was narrated by Śukadeva, and you should also recite it yourself."

Finally, we find the following statement in the *Prahlāda-saṁhitā* of the *Skanda Purāṇa*, in the section describing the

glories of Dvārakā: “A person who stays up [on the night of Ekādaśī] and recites *Śrīmad-Bhāgavatam* with devotion before the Deity of Lord Hari goes to the Lord’s abode along with all his family members.”

#### COMMENTARY



In this *anuccheda* Jīva Gosvāmī gives special attention to identifying *Śrīmad-Bhāgavatam*. He does this because some scholars of his time held that the *Devī Bhāgavatam*, rather than *Śrīmad-Bhāgavatam*, was actually the *Bhāgavatam* glorified in the *Purāṇas*. Like the *Śrīmad-Bhāgavatam*, the *Devī Bhāgavatam* is a *Purāṇa* with twelve cantos, 18,000 verses, and an account of Vṛtrāsura’s death, although its account of how Vṛtra was killed differs from the one in *Śrīmad-Bhāgavatam*. Also, when some traditional scholars read in the *Purāṇas* that on the full-moon day of the month of Bhādra one should donate the *Bhāgavatam* mounted on a golden lion (*hema-simha*), they take this to mean the *Devī Bhāgavatam*. This seems quite fitting, since Devī, or Durgā, rides on a lion. (In the case of *Śrīmad-Bhāgavatam*, *hema-simha* is understood to mean “golden lion-throne.”)

Śrīla Jīva Gosvāmī solves the controversy by citing references that list distinctive features of *Śrīmad-Bhāgavatam*: it begins with the *Gāyatrī mantra*, it contains the *Hayagrīva-brahma-vidyā*, the events it narrates happened in the *Sārasvata-kalpa*, and it was first spoken by Śrī Śukadeva Gosvāmī to Parīkṣit Mahārāja. Jīva Gosvāmī further supports his opinion by quoting from the *Bhāvārtha-dīpikā*, Śrīdhara Svāmī’s commentary on *Śrīmad-Bhāgavatam*.

The *Devī Bhāgavatam* opens with a statement that appears to be based on *Gāyatrī*: *om sarva-caitanya-rūpām tām ādyām vidyām ca dhīmahi, buddhim yā naḥ pracodayāt*. There are two reasons this statement should not be equated with *Gāyatrī*: First, nothing in it corresponds to the words *savituh*, *vareṇyam*, and *bhargas* from *Gāyatrī* (while in *Śrīmad-Bhāgavatam* 1.1.1 there is such a correspondence). Second, this statement is a meditation on Devī, but as Śrī



Jīva will show in the next *anuccheda*, the object of meditation in Gāyatrī is the Supreme Personality of Godhead, Lord Viṣṇu.

Like *Śrīmad-Bhāgavatam*, the *Devī Bhāgavatam* also narrates the killing of Vṛtrāsura, but in this account Indra kills Vṛtra with ocean foam empowered by Devī. Vṛtrāsura performed severe penances for hundreds of years to please Lord Brahmā. When Brahmā appeared before him and offered a boon, Vṛtra asked that he would not be slain by any weapon made of iron or wood, or one that was dry or wet. After Lord Brahmā granted this boon, Vṛtra attacked Indra and defeated him. Indra subsequently took help from Lord Viṣṇu, who entered Indra's thunderbolt and advised him to take the help of Devī and make a truce with Vṛtra. Indra then apparently befriended Vṛtrāsura. But one day at dusk Indra surprised Vṛtrāsura on a beach and slew him with his thunderbolt covered with foam, which is not a weapon of iron or wood and is neither wet nor dry.

The *Devī Bhāgavatam* also makes no mention of the *Hayagrīva-brahma-vidyā* (the *Nārāyaṇa-varma*). For all these reasons it is clear that the *Bhāgavatam* referred to in the verse cited by Śrīdhara Svāmī is not the *Devī Bhāgavatam*.

Hemādri, Ballālsena, Govindānanda, Raghunandana, Gopāla Bhaṭṭa Gosvāmī, and Sanātana Gosvāmī have each written noteworthy *dharma-śāstras* (books and essays on religious duties), in which they quote frequently from the *Śrīmad-Bhāgavatam* but never from the *Devī Bhāgavatam*. Ballālsena states in *Dāna-sāgara* that only a few verses of *Bhāgavatam* specifically recommend acts of charity. In contrast, the entire thirtieth chapter of the *Devī Bhāgavatam*'s Ninth Canto deals exclusively with the glories of giving various kinds of charity. In addition, with the exceptions of Rāmānujācārya and Nīlakanṭhācārya, all the great saintly commentators on *Prasthāna-trayī*<sup>1</sup> either wrote about *Śrīmad-Bhāgavatam* directly or at least cited it as a standard reference in their books. By contrast, neither Śaṅkara, Madhvācārya, Vallabha, Lord Caitanyadeva, or any other

<sup>1</sup>Literally "three basic scriptures." They include the eleven principal *Upaniṣads*, the *Vedānta-sūtra*, and the *Bhagavad-gītā*.

notable *ācārya* ever cited the *Devī Bhāgavatam* to support or prove any of their important statements.

The ninety-sixth chapter of the first part of the *Nāradiya Purāṇa* lists the topics of all twelve cantos of the *Bhāgavatam* in order. This list fits *Śrīmad-Bhāgavatam*, not *Devī Bhāgavatam*. The *Padma Purāṇa* (*Uttara-khaṇḍa* 193.3) states:

*purāṇeṣu tu sarveṣu śrīmad-bhāgavatam param  
yatra prati-padam kṛṣṇo gīyate bahudharsibhiḥ*

Among all the *Purāṇas*, *Śrīmad-Bhāgavatam* is the best.  
In every line great sages glorify Lord Kṛṣṇa in various ways.

All this leaves no doubt that the *Bhāgavatam* mentioned in the quoted *Purāṇic* verses is *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* and other *Purāṇas* mention a demon named Hayagrīva, and there is also an incarnation of Lord Viṣṇu called Hayagrīva, who had a horse's head. But because the Hayagrīva mentioned in this section of *Tattva-Sandarbha* is connected with the slaying of the demon Vṛtra, Śrīla Jīva Gosvāmī has identified him as the sage Dadhīci. As told in the Sixth Canto of *Śrīmad-Bhāgavatam*, after Vṛtra had conquered the demigods they approached Lord Viṣṇu for help. The Lord advised the chief of the demigods, Indra, to approach Dadhīci and ask him for his body, which had been made firm by vows, penances, and knowledge of Brahman. The Lord told Indra to fashion from Dadhīci's bones a thunderbolt strong enough to kill Vṛtrāsura.

Dadhīci had previously taught the knowledge of Brahman to the Aśvinī Kumāra twins, although Indra had earlier forbidden him to teach them transcendental knowledge on the grounds that their medical profession disqualified them. Indra had threatened to behead Dadhīci if he disobeyed, but Dadhīci had already promised to teach the twins. The Aśvinī Kumāras had solved Dadhīci's dilemma surgically: they severed his head and grafted a horse's head in its place, knowing that Indra would eventually cut off that head and enable them to restore Dadhīci's original head. Dadhīci then instructed them through the horse's head. Dadhīci became known as Hayagrīva or Aśvaśirā (horse-headed one), and

the transcendental knowledge he imparted became famous as the *Hayagrīva-brahma-vidyā*.

As expected, Indra later severed Dadhīci's horse head and the Aśvinī Kumaras restored his original head. Then, on the request of the demigods, Dadhīci offered his body to Indra, who used his bones to make a thunderbolt with which he killed Vṛtrāsura. Dadhīci had taught Tvaṣṭā the same knowledge he had previously taught the Aśvinī Kumāras, and Tvaṣṭā in turn taught it to his son Viśvarūpa. Viśvarūpa taught it to Lord Indra as the "Nārāyaṇa Armor," which helped Indra defeat Vṛtrāsura. Thus the Hayagrīva referred to here is Dadhīci, and the *Brahma-vidyā* is the Nārāyaṇa Armor. This is all described in the Sixth Canto of *Śrīmad-Bhāgavatam*, along with the commentaries of the Vaiṣṇava ācāryas.

*Anuccheda* 20.5 has the term *śuka-proktam*, "recited by Śrī Śuka." From this we should not infer that verses Śukadeva Gosvāmī did not speak, such as the First Canto, are not part of *Śrīmad-Bhāgavatam*. The *Bhāgavatam* Vyāsa revealed was complete, including future events and future statements by Sūta and Śaunaka. Since *Śrīmad-Bhāgavatam* has been identified as having eighteen thousand verses and opening with a verse based on the Gāyatrī *mantra*, it must be that its first verse begins *janmādy asya yataḥ* and its last one ends with *taṁ namāmi harim param*.

Of the eighteen *Purāṇas*, six are meant for persons in the mode of ignorance, six for those in the mode of passion, and six for those in the mode of goodness, but the *Śrīmad-Bhāgavatam* occupies a place of honor even among the sāttvic *Purāṇas*. It is considered nondifferent from Kṛṣṇa, the Supreme Personality of Godhead, and therefore it is *parama-sāttvika*, a manifestation of pure goodness without any tinge of the material modes. *Hareḥ santoṣa-kāraṇam*: it is pleasing to Hari, the transcendental Lord, who cannot be pleased by anything material. It is relished by His devotees, who scoff at the bliss of liberation, what to speak of the pleasure derived from reading something mundane. For this reason the sage Gautama recommends reciting *Śrīmad-Bhāgavatam* on Ekādaśī, which is also called Hari-vāsara,

the day of Lord Hari. As the *Skanda Purāṇa* (*Viṣṇu-khaṇḍa* 6.4.3) states:

*śrīmad-bhāgavatasyātha śrīmad-bhagavataḥ sadā  
svarūpam ekam evāsti sac-cid-ānanda-lakṣaṇam*

*Śrīmad-Bhāgavatam* and the Personality of Godhead are always of the same nature—possessed of eternal existence, full knowledge, and complete bliss.

The *Padma Purāṇa* (*Uttara-khaṇḍa* 198.30) confirms this, *śrīmad-bhāgavatākhyo 'yam pratyakṣaḥ kṛṣṇa eva hi*: "Without a doubt *Śrīmad-Bhāgavatam* is directly Lord Kṛṣṇa."

That *Śrīmad-Bhāgavatam* is nondifferent from Lord Kṛṣṇa is confirmed in the *Bhāgavatam* itself (1.3.43), where Sūta Gosvāmī states that after the Lord's disappearance the *Bhāgavatam* appeared as His representative to enlighten the ignorant people of Kali-yuga. The *Padma Purāṇa* also confirms the oneness of the *Bhāgavatam* and the Lord by comparing the various cantos with Kṛṣṇa's limbs:

*pāḍau yadīyau prathama-dvītiyau tṛtīya-turyau kathitau yad-ūrū  
nābhis tathā pañcama eva ṣaṣṭho bhujāntaram dor-yugalam tathānyau  
kaṇṭhas tu rājan navamo yadīyo mukhāravindam daśamam praphullam  
ekādaśo yaś ca lalāṭa-paṭṭam śiro 'pi yad dvādaśa eva bhāti  
namāmi devam karuṇā-nidhānam tamāla-varṇam suhitāvatāram  
apāra-saṁsāra-samudra-setum bhajāmahe bhāgavata-svarūpam*

The First and Second Cantos of the *Bhāgavatam* are Lord Kṛṣṇa's feet, and the Third and Fourth Cantos are His thighs. The Fifth Canto is His navel, the Sixth Canto is His chest, and the Seventh and Eighth Cantos are His arms. The Ninth Canto is His throat, the Tenth His blooming lotus face, the Eleventh His forehead, and the Twelfth His head.

I bow down to that Lord, the ocean of mercy, whose color is like that of a *tamāla* tree and who appears in this world for the welfare of all. I worship Him as the bridge for crossing the unfathomable ocean of material existence.

*Śrīmad-Bhāgavatam* has appeared as His very self.

Next Śrīla Jīva Gosvāmī demonstrates that *Śrīmad-Bhāgavatam* is the natural commentary on the *Vedānta-sūtra*.

## ANUCCHEDA 21.1

**ŚRĪMAD-BHĀGAVATAM ESTABLISHES  
THE MEANING OF MAHĀBHĀRATA**

गारुडे च; “पूर्णः सोऽयमतिशयः ।  
अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ॥  
गायत्रीभाष्यरूपोऽसौ वेदार्थपरिबृंहितः ।  
पुराणानां सामरूपः साक्षाद्भगवतोदितः ॥  
द्वादशस्कन्धयुक्तोऽयं शतविच्छेदसंयुतः ।  
ग्रन्थोऽष्टादशसाहस्रं श्रीमद्भागवताभिधः ॥” इति ।

*gārude ca: “pūrṇaḥ so ‘yam atīśayaḥ  
artho ‘yam brahma-sūtrāṇāṁ bhāratārtha-vinirṇayaḥ  
gāyatrī-bhāṣya-rūpo ‘sau vedārtha-paribṛmhitah  
purāṇānāṁ sāma-rūpaḥ sākṣād bhagavatoditah  
dvādaśa-skandha-yukto ‘yam śata-viccheda-samyutah  
grantho ‘ṣṭādaśa-sāhasraṁ śrī-bhāgavatābhidhaḥ” iti.*

And the *Garuḍa Purāṇa* states:

“This *Śrīmad-Bhāgavatam* is the most perfect *Purāṇa*. It is the natural commentary on the *Vedānta-sūtra*, it establishes the meaning of the *Mahābhārata*, it is a commentary on *Gāyatrī*, it explains and expands the meaning of the *Vedas*, it is the *Sāma Veda* of the *Purāṇas*, and it was spoken by the Supreme Lord Himself. It has twelve cantos, hundreds of chapters, and eighteen thousand verses.”

## ANUCCHEDA 21.2

ब्रह्मसूत्राणामर्थस्तेषामकृत्रिम-भाष्यभूत इत्यर्थः । पूर्वं सूक्ष्मत्वेन  
मनस्याविर्भूतम् तदेव संक्षिप्य सूत्रत्वेन पुनः प्रकटितम्,  
पश्चाद्विस्तीर्णत्वेन साक्षात् श्रीभागवतमिति । तस्मात्तद्भाष्यभूते  
स्वतःसिद्धे तस्मिन् सत्यर्वाचीनमन्यदन्येषां स्वस्वकपोल-  
कल्पितं तदनुगतमेवादरणीयमिति गम्यते ।

*brahma-sūtrāṇām arthas teṣām akṛtrima-bhāṣya-bhūta ity arthaḥ. pūrvam sūkṣmatvena manasy āvirbhūtam, tad eva saṅkṣipyā sūtratvena punaḥ prakāṣitam, paścād vistīmatvena sāksāt śrī-bhāgavatam iti. tasmāt tad-bhāṣya-bhūte svataḥ-siddhe tasmin saty arvācīnam anyad anyeṣāṁ sva-sva-kapola-kalpitaṁ tad-anugatam evādarāṇīyam iti gamyate.*

Here the words *brahma-sūtrāṇām arthaḥ* mean that *Śrīmad-Bhāgavatam* is the natural commentary on the *Vedānta-sūtra*. The *Bhāgavatam* first appeared in the heart of Śrī Vyāsadeva in a subtle form. He then summarized it in the form of the *Vedānta-sūtra*, and later he expanded it into *Śrīmad-Bhāgavatam* as we know it. Since the *Vedānta-sūtra* already has a natural commentary in *Śrīmad-Bhāgavatam*, whatever recent commentators have produced from their own brains should be taken seriously only when it is faithful to the version of *Śrīmad-Bhāgavatam*.

### ANUCCHEDA 21.3

“भारतार्थविनिर्णयः” —

“निर्णय सर्वशास्त्राणां भारतं परिकीर्तितम् ।  
भारतं सर्ववेदाश्च तुलामारोपिताः पुरा ।  
देवैर्ब्रह्मादिभिः सर्वै र्षिभिश्च समन्वितैः ॥  
व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् ।  
महत्त्वाद्भारवत्त्वाच्च महाभारतमुच्यते ॥”

[म.भा. आदि पर्व. १.२७२-२७४]

इत्याद्युक्तलक्षणस्य भारतस्यार्थविनिर्णयो यत्र सः ।

“bhāratārtha-vinimayah”:

“nirṇayaḥ sarva-śāstrāṇām bhāratam parikīrtitam  
bhāratam sarva-vedāś ca tulām āropitāḥ purā  
devair brahmādibhiḥ sarvair ṛṣibhiś ca samanvitaiḥ  
vyāsasyaivājñayā tatra tv atiricyata bhāratam  
mahattvād bhāra-vattvāc ca mahābhāratam ucyate”  
ity-ādy-ukta-lakṣaṇasya bhāratasyārtha-vinimayo yatra saḥ.

Concerning the phrase *bhāratārtha-vinimayah* (*Śrīmad-Bhāgavatam* establishes the meaning of the *Mahābhārata*), we find the following verses describing the importance of the *Mahābhārata* in the *Mahābhārata* itself (*Ādi-parva* 1.272–274): “The *Mahābhārata* is glorified because it contains the conclusions of all scriptures. Long ago, on the request of Śrīla Vyāsa, Lord Brahmā and the other demigods came together with all the great sages and placed the *Mahābhārata* on one side of a scale and the entire *Vedas* on the other. The *Mahābhārata*, it turned out, weighed more because of its greatness (*mahattva*) and heaviness (*bhāra-vattva*). For this reason it is called *Mahā-bhārata*.” The message of the *Mahābhārata*, whose importance is as described here, is made clear in the text of *Śrīmad-Bhāgavatam*.

#### ANUCCHEDA 21.4

श्रीभगवत्येव तात्पर्यं हि तस्यापि । तदुक्तं मोक्ष  
धर्मे नारायणीये श्रीवेदव्यासं प्रति जनमेजयेन;

“इदं शतसहस्राद्धि भारताख्यानविस्तरात् ।  
आमथ्य मतिमन्थेन ज्ञानोदधिमनुत्तमम् ॥  
नवनीतं यथा दध्नो मलयाच्चन्दनं यथा ।  
आरण्यं सर्ववेदेभ्य ओषधीभ्योऽमृतं यथा ॥  
समुद्धृतमिदं ब्रह्मन् कथामृतमिदं तथा ।  
तपोनिधे त्वयोक्तं हि नारायण-कथाश्रयम् ॥”

[म.भा. मोक्षधर्म पर्व. ३४३.११-१४] इति ॥ २१ ॥

*śrī-bhagavatya eva tātparyam hy tasyāpi. tad uktam mokṣa-*  
*dharme nārāyaṇīye śrī-veda-vyāsam prati janamejayena:*  
*“idam śata-sahasrād dhi bhāratākhyana-vistarāt*  
*āmathya mati-manthena jñānodadhim anuttamam*  
*nava-nītam yathā dadhno malayāc candanam yathā*  
*āraṇyam sarva-vedebhya oṣadhībhyo ‘mṛtam yathā*  
*samuddhṛtam idam brahman kathāmṛtam idam tathā*  
*tapo-nidhe tvayoktam hi nārāyaṇa-kathāśrayam iti.*



Another reason the *Śrīmad-Bhāgavatam* establishes the meaning of the *Mahābhārata* is that the message of both culminates in the Supreme Lord alone. That this is true of the *Mahābhārata* is evinced in the *Nārāyaṇīya* section of the *Mahābhārata*'s *Mokṣa-dharma* portion, where Janamejaya says to Śrī Vyāsadeva: "O *brāhmaṇa*, abode of austerities, just as butter can be extracted from yogurt, sandalwood from the Malaya mountains, the *Upaniṣads* from the *Vedas*, and life-giving nectar from herbs, so by Your churning the ocean of the highest knowledge with the rod of Your intelligence, this *Nārāyaṇīya* has been extracted from the hundred thousand verses of the *Mahābhārata*. The narrations of the *Nārāyaṇīya* are related to Lord Nārāyaṇa and are sweet like nectar" (*Mahābhārata, Mokṣa-dharma* 343.11–14).

#### COMMENTARY



*Śrīmad-Bhāgavatam* is one of the eighteen *Purāṇas*, but Śrī Vyāsadeva wrote it after compiling the essence of the *Vedas* in the *Vedānta-sūtra* and after composing the *Mahābhārata* and *Purāṇas*. But if the eighteen *Purāṇas* had already been compiled, does this make *Śrīmad-Bhāgavatam* the nineteenth?

In *Anuccheda* 21.2 Śrī Jīva Gosvāmī explains that this is not the case. *Śrīmad-Bhāgavatam* appeared first to Śrī Vyāsa in a concise form, as one of the eighteen *Purāṇas*, and he composed the *Vedānta-sūtra* on the basis of this first edition of the *Bhāgavatam*. Later, when He sat in trance in pursuance of Nārada Muni's order, the expanded form of the *Śrīmad-Bhāgavatam* was revealed to Him as the natural commentary on the *Vedānta-sūtra*. *Śrīmad-Bhāgavatam* and the *Vedānta-sūtra* share the same subject, the Absolute Truth, and they describe the same principles of *sambandha* (the relationship between the soul and God), *abhidheya* (the process of attaining the supreme goal), and *prayojana* (the supreme goal, perfect devotion to the Lord). Many *ācāryas* and scholars later wrote commentaries on the *Vedānta-sūtra*, but only those commentaries that agree with *Śrīmad-Bhāgavatam*—such as those of Rāmānujācārya, Madhvācārya, and Baladeva Vidyābhūṣaṇa—are bona fide.



Sūta Gosvāmī alludes to Veda-vyāsa's composing two editions of the *Śrīmad-Bhāgavatam*:

*sa saṁhitām bhāgavatīm kṛtvānukramya cātmajam  
śukam adhyāpayām āsa nivṛtti-nirataṁ munih*

The great sage Vyāsadeva, after compiling *Śrīmad Bhāgavatam* and revising it, taught it to His own son, Śrī Śukadeva Gosvāmī, who was already absorbed in self-realization (*Bhāg.* 1.7.8).

Commenting on this verse, Śrīla Viśvanātha Cakravartī Thākura writes, *atas tadaiva pūrva-nirmitasyaiva śrī-bhāgavatasyānukramaṇam*: "The word *anukramya* in this verse means that Veda-vyāsa compiled a new edition of the already existing *Śrīmad-Bhāgavatam*."

*Anuccheda* 21.3 relates how the *Mahābhārata* was once shown to be literally heavier than the *Vedas*. This came about because the *Mahābhārata*, using simple narrations, elaborated upon and lucidly explained the concise and cryptic subject matter of the *Vedas*. Vyāsadeva makes this point in the *Mahābhārata* (*Ādi Parva* 1.62):

*brahman veda-rahasyam ca yac cānyat sthāpitam mayā  
sāṅgopaniṣadam caiva vedānām vistara-kriyā*

Lord Brahmā, in this great work [*Mahābhārata*] I have included the secret essence of all the *Vedas* and of all other scriptures as well. It explains in detail the *Upaniṣads* and the six corollaries and the *Vedas*.

Originally the *Mahābhārata* had six million verses, but at present only one hundred thousand are available on earth. The rest can be found on higher planets, where people have life spans and memories suitable for absorbing such large amounts of information. The distribution of the *Mahābhārata*'s verses is mentioned in the *Mahābhārata* itself (*Ādi-parva* 1.106–107):

*ṣaṣṭim śata-sahasrāṇi cakārānyām sa saṁhitām  
triṁśac chata-sahasraṁ ca deva-loke pratiṣṭhitam*

*pitrye pañcadaśa proktaṁ gandharveṣu caturdaśa  
ekam śata-sahasraṁ tu māduseṣu pratiṣṭhitam*

Then Śrīla Vyāsadeva compiled another *saṁhitā* [*Mahābhārata*], containing six million verses. Of these, three million are present in the heavenly planets, one and a half million on the planet of the forefathers, and one million four hundred thousand on the planet of the Gandharvas. The remaining one hundred thousand verses are available among human beings.

Although abridged, the version of *Mahābhārata* on this planet is the longest epic ever written. So, due to the profundity of its topics (*mahattva*) and its great weight (*bhāra-vatva*) it is known as *Mahābhārata*.

The *Mahābhārata* is more versatile than the *Vedas* because the restrictions that apply to studying the *Vedas* are absent with the *Mahābhārata*. Anyone may read and enjoy the *Mahābhārata*, regardless of social position or gender. However, only the *Mokṣa-dharma* and a few other sections of the *Mahābhārata* directly glorify Lord Nārāyaṇa as supreme. Other sections mainly deal with a mixture of topics, such as fruitive rituals, politics, and charity. By contrast, *Śrīmad-Bhāgavatam* avoids all topics not related to the glories of the Supreme Personality of Godhead. The entire *Bhāgavatam* speaks only about the glories of the Supreme Lord, and this exclusive focus makes it superior to the *Mahābhārata*. Thus it has been said, “*Śrīmad-Bhāgavatam* establishes the meaning of the *Mahābhārata*.”

In the next *anuccheda*, Śrīla Jīva Gosvāmī cites further proof that the *Bhāgavatam* is the essence of all Vedic literature and the topmost *pramāṇa*.

#### ANUCCHEDA 22.1

### ŚRĪMAD-BHĀGAVATAM IS THE ESSENCE OF ALL VEDIC LITERATURE

तथा च तृतीये;  
“मुनिर्विवक्षुर्भगवद्गुणानां  
सखापि ते भारतमाह कृष्णः ।

यस्मिन्नृणां ग्राम्यकथानुवादे  
मतिर्गृहीता नु हरेः कथायाम् ॥ इति [भा. ३.५.१२]

*tathā ca tṛtiye:*

*“munir vivakṣur bhagavad-guṇānām sakhāpi te bhāratam  
āha kṛṣṇaḥ yasmin nṛnām grāmya-kathānuvādair  
matir grhītā nu hareḥ kathāyām*

Similarly, the Third Canto of *Śrīmad-Bhāgavatam* (3.5.12) confirms that the *Śrīmad-Bhāgavatam* establishes the meaning of the *Mahābhārata*:

“Your friend, the great sage Kṛṣṇa-dvaipāyana Vyāsa, has already described the transcendental qualities of the Lord in His great work the *Mahābhārata*. But the whole idea is to draw the attention of the mass of people to *kṛṣṇa-kathā* through their strong affinity for hearing mundane topics.”

#### ANUCCHEDA 22.2

[अथ क्रमप्राप्ता व्याख्या तस्माद् ] गायत्रीभाष्यरूपोऽसौ । तथैव  
हि विष्णुधर्मोत्तरादौ [वि.पु. १.१६५] तद्व्याख्याने भगवानेव  
विस्तरेण प्रतिपादितः । अत्र “जन्माद्यस्य” इत्यस्य  
व्याख्यानञ्च तथा दर्शयिष्यते ।

*(atha krama-prāptā vyākhyā. tasmād) gāyatrī-bhāṣya-rūpo  
‘sau. tathaiva hi viṣṇu-dharmottarādaḥ tad-vyākhyāne  
bhagavān eva vistareṇa pratipāditah. atra “janmādy asya”  
ity asya vyākhyānam ca tathā darśayisyate.*

That the *Śrīmad-Bhāgavatam* is a commentary on Gāyatrī is shown in the *Viṣṇu-dharmottara Purāṇa*, which elaborately demonstrates, in its explanation of the Gāyatrī *mantra* (*Prathama-khaṇḍa* 165), that the object of meditation in the Gāyatrī is the Supreme Lord. We shall provide similar proofs that the *Śrīmad-Bhāgavatam* is a commentary on Gāyatrī when we comment on the *Bhāgavatam*’s first verse (beginning *janmādy asya*).

## ANUCCHEDA 22.3

वेदार्थपरिवृंहितः—वेदार्थस्य परिवृंहणं यस्मात् । तच्चोक्तम्;  
 “इतिहासपुराणाभ्याम्” [म.भा.आदि पर्व. १.२६७] इत्यादि ।  
 पुराणानां सामरूपः-वेदेषु सामवत् स तेषु श्रेष्ठ इत्यर्थः । अतएव  
 स्कान्दे विष्णुखण्डे; [२.५.१६.४०, ४१, ४२, ४४, ३३]

“शतशोऽथ सहस्रैश्च किमन्यैः शास्त्रसंग्रहैः ।

न यस्य तिष्ठते गेहे शास्त्रं भागवतं कलौ ॥

कथं स वैष्णवो ज्ञेयः शास्त्रं भागवतं कलौ ।

गृहे न तिष्ठते यस्य स विप्रः श्वपचाधमः ॥

यत्र यत्र भवेद्विप्र शास्त्रं भागवतं कलौ ।

तत्र तत्र हरिर्याति त्रिदशैः सह नारद ॥

यः पठेत् प्रयतो नित्यं श्लोकं भागवतं मुने ।

अष्टादशपुराणानां फलं प्राप्नोति मानवः ॥” इति ।

“vedārtha-paribṛmhitah—vedārthasya paribṛmhanam  
 yasmāt. tac cōktam—“itihāsa-purāṇābhyām” ity-ādi.

“purāṇānām sāma-rūpaḥ”—vedeṣu sāma-vat  
 sa teṣu śreṣṭha ity arthaḥ. ata eva skānde viṣṇu-khaṇḍe:  
 “śataśo ‘tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ  
 na yasya tiṣṭhate gehe śāstram bhāgavatam kalau  
 katham sa vaiṣṇavo jñeyah śāstram bhāgavatam kalau  
 grhe na tiṣṭhate yasya sa vipraḥ śva-pacādhamaḥ  
 yatra yatra bhaved vipra śāstram bhāgavatam kalau  
 tatra tatra harir yāti tridaśaiḥ saha nārada  
 yaḥ paṭhet prayato nityam ślokaṁ bhāgavatam mune  
 aṣṭādaśa-purāṇānām phalam prāpnoti mānavaḥ” iti.

Vedārtha-paribṛmhitah means that Śrīmad-Bhāgavatam explains and expands the Vedas. Purāṇānām sāma-rūpaḥ (the Sāma among the Purāṇas) means that just as the Sāma Veda is supreme among the Vedas, so Śrīmad-Bhāgavatam is supreme among the Purāṇas.

Therefore the Skanda Purāṇa, Viṣṇu-khaṇḍa, 5.16. 40–42, 44, 33, says, “In Kali-yuga what is the value of collecting

hundreds of thousands of other scriptures if one does not keep *Śrīmad-Bhāgavatam* at home? How can a person be considered a Vaiṣṇava in Kali-yuga if *Śrīmad-Bhāgavatam* finds no place in his house? Even if he is a learned *brāhmaṇa*, such a person should be considered lower than a dog-eater. O learned *brāhmaṇa* Nārada, wherever *Śrīmad-Bhāgavatam* is present in Kali-yuga, the Supreme Lord goes there with the demigods. A person who faithfully recites one verse of *Śrīmad-Bhāgavatam* every day, O sage, attains the fruit of reading the eighteen *Purāṇas*."

#### ANUCCHEDA 22.4

शतविच्छेदसंयुतः—पञ्चत्रिंशदधिकशतत्रयाध्यायविशिष्ट इत्यर्थः, स्पष्टार्थमन्यत् । तदेवं परमार्थविवित्सुभिः श्रीभागवतमेव साम्प्रतं विचारणीयमिति स्थितम् ।

*"śata-viccheda-samyutaḥ"—pañca-triṁśad-adhika-śata-trayādhyaṃya-viśiṣṭa ity-arthah. spaṣṭārtham anyat. tad evaṃ paramārtha-vivitsubhiḥ śrī-bhāgavatam eva sāmpratam vicāraṇīyam iti sthitam.*

The phrase *śata-viccheda-samyutaḥ* ("having hundreds of divisions") implies that the *Bhāgavatam* has three hundred and thirty-five chapters. The meaning of the rest of the passage [quoted at the beginning of *Anuccheda 21*] is obvious. Thus we conclude that at the present time those who want to know the highest goal of life should deliberate on *Śrīmad-Bhāgavatam* alone.

#### ANUCCHEDA 22.5

हेमाद्रिर्व्रतखण्डे [१.२८]

“स्त्रीशूद्र-द्विजबन्धूनां त्रयी न श्रुतिगोचरा ।

कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।

इति भारतमाख्यानं कुपया मुनिना कुतम् ॥”

[भा. १.४.२५]

इति वाक्यं श्रीभागवतीयत्वेनोत्थाप्य भारतस्य वेदार्थतुल्यत्वेन विशिष्य निर्णयः कुत इति तन्मतानुसारेण त्वेवं व्याख्येयं; भारतार्थस्य विनिर्णयो—वेदार्थतुल्यत्वेन विशिष्य निर्णयो यत्रेति ।

*hemādrer vrata-khaṇḍe:*

*“strī-śūdra-dvija-bandhūnām trayī na śruti-gocarā karma-śreyasi mūḍhānām śreya evaṁ bhaved iha iti bhāratam ākhyānam kṛpayā muninā kṛtam”  
iti vākyam śrī-bhāgavatīyatvenotthāpya bhāratasya vedārtha-tulyatvena viśiṣya nirṇayaḥ kṛta iti tan-matānusāreṇa tv evaṁ vyākhyeyam, “bhāratārthasya vinirṇayo”— vedārtha-tulyatvena viśiṣya nirṇayo yatreṭi.*

In *Catur-varga-cintāmaṇi*, *Vrata-khaṇḍa* (1.28), Hemādri cites the following verse and attributes it to *Śrīmad-Bhāgavatam*: “Out of compassion, the great sage thought it wise to do something so that even those who were ignorant of how to act for their own welfare would be enabled to achieve the ultimate goal of life. Thus He compiled the great historical narration called the *Mahābhārata* for women, laborers, and friends of the twice-born, because they do not have access to the *Vedas*.” (*Bhāg.* 1.4.25).

Hemādri uses this verse to demonstrate that the *Mahābhārata* is as valuable as the *Vedas*, and the phrase *bhāratārtha-vinirṇayaḥ* (*Śrīmad-Bhāgavatam* establishes the meaning of the *Mahābhārata*) should be explained in accordance with this view as saying that *Śrīmad-Bhāgavatam* is the literature in which the *Mahābhārata*’s message is conclusively defined and shown to be equal to that of the *Vedas*.

#### ANUCCHEDA 22.6

यस्मादेवं भगवत्परस्तस्मादेव “यत्राधिकृत्य गायत्रीम्” इति कुतलक्षणश्रीमद्भागवतनामा ग्रन्थः श्रीभगवत्पराया गायत्र्या भाष्यरूपोऽसौ । तदुक्तम् “यत्राधिकृत्य गायत्रीम्” इत्यादि । तथैव हि अग्निपुराणे तस्या व्याख्याने श्रीभगवान् एव विस्तरेण प्रतिपादितः ।

*yasmād evaṁ bhagavat-paras tasmād eva “yatrādhikṛtya gāyatrīm” iti kṛta-lakṣaṇa-śrī-bhāgavata-nāmā granthaḥ śrī-bhagavat-parāyā gāyatrī bhāṣya-rūpo ‘sau. tad uktam—“yatrādhikṛtya gāyatrīm” ity-ādi. tathaiva hi agni-purāṇe tasyā vyākhyāṇe śrī-bhagavān eva vistareṇa pratipāditah.*

Since the book named *Śrīmad-Bhāgavatam*, characterized as “beginning with the *Gāyatrī mantra*,” is dedicated to the Personality of Godhead, it serves as a commentary on *Gāyatrī*, which is also dedicated to the Supreme Lord. This same point—that *Śrīmad-Bhāgavatam* is a commentary on the *Gāyatrī mantra*—is made in such statements as “in which [*Bhāgavatam*] *Gāyatrī* is introduced as the basis of discussion.”

Furthermore, the *Agni Purāṇa* describes the Personality of Godhead at length in the course of its exposition of the *Gāyatrī mantra*.

#### ANUCCHEDA 22.7

तत्र तदीयव्याख्यादिर्दर्शनं यथा [अग्नि. पु. २१६.७]

“तज्ज्योतिः परमं ब्रह्म भर्गस्तेजो यतः स्मृतः ।”

इत्यारभ्य पुनराह; [अग्नि. २१६.६-८]

“तज्ज्योतिर्भगवान् विष्णुर्जगज्जन्मादिकारणम् ।

शिवं केचित् पठन्ति स्म शक्तिरूपं वदन्ति च ॥

केचित् सूर्यं केचिदग्निं दैवतान्यग्निहोत्रिणः ।

अग्न्यादिरूपी विष्णुर्हि वेदादौ ब्रह्म गीयते ॥” इति ।

*tatra tādīya-vyākhyā-dig-darśanam yathā:*

*“taj jyotiḥ paramam brahma bhargas tejo yataḥ smṛtaḥ” ity ārabhya punar āha: “taj jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam / śivam kecit paṭhanti sma śakti-rūpam vadanti ca / kecit sūryam kecid agniṁ daivatāny agni-hotriṇaḥ / agny-ādi-rūpī viṣṇur hi vedādau brahma gīyate” iti.*

Here is a short summary of this explanation from the *Agni Purāṇa* 216.3: “That light is called the Supreme Brahman because the word *bhargas* [in *Gāyatrī*] means ‘effulgence.’”

Then Agni says: “That effulgence is Lord Viṣṇu, who is the cause of the universal creation, maintenance, and dissolution. Some people say “effulgence” here refers instead to Śiva, while others say it means Śakti. Others say it refers to the sun, and still others say Agni. While chanting Gāyatrī, the *brāhmaṇas* who perform Vedic fire sacrifices (Agni-hotrīs) worship various demigods. But it is Lord Viṣṇu who is present in the forms of Agni and the other demigods, and the *Vedas* praise Him as the Absolute Truth, Brahman” (*Agni Purāṇa* 216.7–8).

### ANUCCHEDA 22.8

अत्र “जन्माद्यस्य” इत्यस्य व्याख्यानञ्च तथा दर्शयिष्यते ।

“कस्मै येन विभाषितोऽयम्” [भा. १२.१३.१९]

इत्युपसंहारवाक्ये च ‘तच्छुद्धम्’ इत्यादि समानमेवाग्निपुराणे [२१६. ६] तद्व्याख्यानम् ।

“नित्यं शुद्धं परं ब्रह्म नित्यभर्गमधीश्वरम् ।

अहं ज्योतिः परं ब्रह्म ध्यायेम हि विमुक्तये ॥” इति ।

अत्राहं ब्रह्मेति । “नादेवो देवमर्चयेत्” इति न्यायेन योग्यत्वाय स्वस्य तादृक्त्व भावना दर्शिता । ध्यायेमेति अहं तावत् ध्यायेयं, सर्वे च वयं ध्यायेमेत्यर्थः ।

*atra “janmādy asya” ity asya vyākhyānam ca tathā darśayisyate. “kasmai yena vibhāṣito ‘yam” ity upasamhāra-vākye ca “tac chuddham” ity-ādi-samānam evāgni-purāṇe tad-vyākhyānam: “nityam śuddham param brahma nitya-bhargam adhiśvaram / aham jyotiḥ param brahma dhyāyema hi vimuktaye” iti. atra aham brahma iti “nādevo devam arcayet” iti nyāyena yogyatvāya svasya tādr̥kṭva bhāvanā darśitā. dhyāyemety aham tāvad dhyāyeyam sarve ca vyaṁ dhyāyemety arthah.*

Later, while commenting on the opening verse of the *Bhāgavatam* (beginning *janmādy asya*), we will again present the idea of the *Bhāgavatam*’s being a commentary on



Gāyatrī. Also, in one of the concluding verses of the *Bhāgavatam* (12.13.19, beginning *kasmai yena vibhāṣito*), we find the phrase *tac chuddham* (it is pure), which is exactly echoed in the explanation of Gāyatrī in the *Agni Purāṇa*: “For liberation, let us meditate on the Supreme Brahman, who is eternal, pure, transcendental, always effulgent, and the supreme controller, and as we meditate let us think, ‘I am that light, the Supreme Truth’” (*Agni Purāṇa* 216.6).

Here the mood of thinking “I am one with Brahman” is meant to help the meditator become fit to worship the Supreme Lord, following the principle “One who is not godly cannot properly worship God.” The verb form *dhyāyema* (we should meditate) signifies that “not only I, but all of us should meditate.”

### ANUCCHEDA 22.9

तदेतन्मते तु मन्त्रेऽपि भर्गशब्दोऽयमदन्त एव स्यात् । ‘सुपाम् सुलुक्’ इत्यादिना छान्दससूत्रेण तु द्वितीयैकवचनस्य ‘अमः’ ‘सु’ भावो ज्ञेयः । यत्तु द्वादशे “ॐ नमस्ते” इत्यादिगद्येषु [भा. १२.६.६७-६९] तदर्थत्वेन सूर्यः स्तुतः, तत्परमात्म-दृष्ट्यैव; न तु स्वातन्त्र्येणेत्यदोषः ।

*tad etan-mate tu mantre ‘pi bharga-śabdo ‘yam ad-anta eva syāt. “supām su-luk” ity-ādinā chāndasa-sūtreṇa tu dvitīyaika-vacanasya “amaḥ” “su”-bhāvo jñeyah. yat tu dvādaśe “om namas te ity-ādi-gadyeṣu tad-arthatvena sūryaḥ stutaḥ, tat paramātma-dṛṣṭyaiva na tu svātantryeṇety adoṣaḥ.*

According to this view, however, the word *bharga* in the Gāyatrī *mantra* should end with the vowel *a*, making the original word *bharga* instead of *bhargas*. This irregular usage of *bhargas* where *bharga* might be expected can be explained as an instance of the type given in *Pāṇini sūtra* 7.1.39, which is intended for the analysis of Vedic texts. The *sūtra* is *supām su-luk*, which means that the suffix -“am” of a singular accusative case may be replaced by -“su”.

In the prose section of the Twelfth Canto of the *Bhāgavatam* (12.6.67–72), beginning *om namas te*,<sup>2</sup> the sun is praised as the object of worship in Gāyatrī. We should understand that this passage refers to the Supersoul residing within the sun rather than to the sun independently; understood in this way, the statement is faultless.

#### ANUCCHEDA 22.10

तथैवाग्रे श्रीशौनकवाक्यम् [भा.१२.११.२८];

“ब्रूहि नः श्रद्धधानानां व्यूहं सूर्यात्मनो हरेः ॥” इति ।  
न चास्य भर्गस्य सूर्यमण्डलमात्राधिष्ठानत्वम्, मन्त्रे  
वरेण्यशब्देन, अत्र च ग्रन्थे परशब्देन परमैश्वर्यपर्यन्तताया  
दर्शितत्वात् ।

*tathaiivāgre śrī-śaunaka-vākyaṃ:*

*“brūhi naḥ śraddadhānānāṃ vyūhaṃ sūryātmano hareḥ”  
iti. na cāsya bhargasya sūrya-maṇḍala-  
mātrādhiṣṭhānatvam, mantre vareṇya-śabdena atra ca  
granthe para-śabdena paramaiśvarya-paryantatāyā  
darśitatvāt.*

Later in the *Bhāgavatam* Śaunaka Ṛṣi confirms this: “O Sūta, kindly explain to us, who are faithful, the glory of Lord Hari’s expansion as the Supersoul within the sun” (*Bhāg.* 12.11.28).

Similarly, one should not think that the word *bharga* (effulgence) in Gāyatrī refers only to the controller of the sun globe, since the word *vareṇya* (transcendental) in the Gāyatrī *mantra* and the word *para* in the *Bhāgavatam* verses cited above (1.1.1 and 12.13.19) have both been shown to refer ultimately to the transcendental opulence of the Supreme.

#### ANUCCHEDA 22.11

तदेवमग्निपुराणेऽप्युक्तम् [२१६.१६];

“ध्यानेन पुरुषोऽयञ्च द्रष्टव्यः सूर्यमण्डले ।

<sup>2</sup> The BBT version of *Śrīmad-Bhāgavatam* has a variant reading here: *om namo bhagavate*.

सत्यं सदाशिवं ब्रह्म तद्विष्णोः परमं पदम् ॥” इति ।  
 त्रिलोकीजनानामुपासनार्थं प्रलये विनाशिनि सूर्यमण्डले  
 चान्तर्यामितया प्रादुर्भूतोऽयं पुरुषो ध्यानेन द्रष्टव्यः  
 उपासितव्यः । यत्तु विष्णोस्तस्य महावैकुण्ठरूपं परमं पदं,  
 तदेव सत्यं कालत्रयाव्यभिचारि, सदाशिवं उपद्रवशून्यं, यतो  
 ब्रह्मस्वरूपमित्यर्थः ।

*tad evam agni-purāṇe 'py uktam:*

*“dhyānena puruṣo 'yaṁ ca draṣṭavyaḥ sūrya-maṇḍale  
 satyaṁ sadā-śivaṁ brahma tad viṣṇoḥ paramaṁ padam”  
 iti. tri-lokī-janānām upāsanārtham pralaye vināśini sūrya-  
 maṇḍale cāntar-yāmitayā prādurbhūto 'yaṁ puruṣo  
 dhyānena draṣṭavya upāsitavyaḥ. yat tu viṣṇos tasya  
 mahā-vaikunṭha-rūpaṁ paramaṁ padam tad eva satyaṁ  
 kāla-trayāvyabhicāri sadā-śivaṁ upadrava-śūnyaṁ yato  
 brahma-svarūpaṁ ity arthaḥ.*

The *Agni Purāṇa* 216.16 similarly states: “One may further meditate on the Supreme Lord as present in the sun, but the final goal of life is Lord Viṣṇu’s abode, which alone is the eternal and ever-auspicious Absolute Truth.”

The meaning of this verse is as follows: The Personality of Godhead should be meditated upon as the Supersoul, or inner controller, dwelling within the sun globe, where He appears so that the inhabitants of the three worlds may worship Him. This sun globe will be destroyed at the time of dissolution, but the transcendental abode of Lord Viṣṇu, Mahā-vaikunṭha, is permanent, unchanging in the past, present, and future. It is also always auspicious—that is, free from all disturbance—because it is identical with the Supreme Lord’s own self.

### ANUCCHEDA 22.12

तदेतद्गायत्रीं प्रोच्य पुराणलक्षणप्रकरणे यत्राधिकृत्य  
 गायत्रीमित्याद्यप्युक्तमग्निपुराणे । तस्मात्;

“अग्नेः पुराणं गायत्रीं समेत्य भगवत्पराम् ।

भगवन्तं तत्र मत्वा जगज्जन्मादिकारणम् ॥

यत्राधिकृत्य गायत्रीमिति लक्षणपूर्वकम् ।

श्रीमद्भागवतं शश्वत् पृथ्व्यां जयति सर्वतः ॥”

तदेवमस्य शास्त्रस्य गायत्रीमधिकृत्य प्रवृत्तिर्दर्शिता ।

*tad etad gāyatrīm procya purāṇa-lakṣaṇa-prakarane  
“yatrādhikṛtya gāyatrīm” ity-ādy apy uktam agni-purāṇe.  
tasmāt: “agneḥ purāṇam gāyatrīm sametya bhagavat-  
parām bhagavantam tatra matvā jagaj-janmādi-kāranam  
yatrādhikṛtya gāyatrīm iti lakṣaṇa-pūrvakam śrīmad-  
bhāgavatam śaśvat pṛthvyām jayati sarvataḥ”  
tad evam asya śāstrasya gāyatrīm adhikṛtya pravṛttir darśitā.*

After explaining Gāyatrī in this way, the *Agni Purāṇa* further elaborates on Gāyatrī in the section dealing with the characteristics of the *Purāṇas*, which contains the verse beginning *yatra adhikṛtya gāyatrīm*.

Thus we say: “The *Agni Purāṇa* explains that the Gāyatrī *mantra* is dedicated to the Personality of Godhead, the source of the universe’s maintenance, dissolution, and other phases of existence. *Śrīmad-Bhāgavatam*, characterized by the phrase ‘taking Gāyatrī as its topic,’ is thus ever-glorious all over the earth.”

And so we have shown how it is that the beginning of this scripture [*Śrīmad-Bhāgavatam*] refers to Gāyatrī as its subject.

### ANUCCHEDA 22.13

यत्तु सारस्वतकल्पमधिकृत्येति पूर्वमुक्तं, तच्च गायत्र्या  
भगवत्प्रतिपादकवाग्विशेषरूपसरस्वतीत्वादुपयुक्तमेव ।  
यदुक्तमग्निपुराणे [२१६.१-२];

“गायत्युक्तानि शास्त्राणि भर्गं प्राणांस्तथैव च ।

ततः स्मृतेयं गायत्री सावित्री यत एव च ।

प्रकाशिनी सा सवितुर्वाग्विरूपत्वात् सरस्वती ॥” इति ।

*yat tu sārasvata-kalpam adhikṛtyeti pūrvam uktam, tac ca  
gāyatrīyā bhagavat-pratipādaka-vāg-viśeṣa-rūpa-*

*sarasvatītvād upayuktam eva. yad uktam agni-purāṇe: “gāyaty ukthāni śāstrāni bhargam prānāms tathaiva ca tataḥ smṛteyam gāyatrī sāvitṛī yatra eva ca prakāśinī sā savitur vāg-rūpatvāt sarasvatī” iti.*

Still, the statement made earlier—that the subject of the *Bhāgavatam* is the *Sārasvata-kalpa*, the day of Brahmā related to Sarasvatī—is appropriate because Sarasvatī is the goddess of speech, who glorifies the Supreme Lord. Gāyatrī is also a manifestation of Sarasvatī as a special verbal expression establishing the Lord's glories. Thus the *Agni Purāṇa* says about Gāyatrī:

“It is called Gāyatrī because it sings about (*gāyati*) or illuminates the Vedic *mantras*, the scriptures, the Supreme Lord, and one's intelligence. It is called Sāvitṛī because it reveals Lord Savitā, the creator. And it is called Sarasvatī because it is the essence of speech” (*Agni Purāṇa* 216.1, 2).

#### ANUCCHEDA 22.14

अथ क्रमप्राप्ता व्याख्या; वेदार्थपरिवृंहित इति वेदार्थस्य परिवृंहणं यस्मात्, तच्चेक्तमितिहासपुराणाभ्यामिति । पुराणानां सामरूप इति वेदेषु सामवत् पुराणेषु श्रेष्ठ इत्यर्थः । पुराणान्तराणां केषाञ्चिदापाततो रजस्तमसी जुषमाणैस्तत्परत्वा-प्रतीतत्वेऽपि वेदानां काण्डत्रयवाक्यैकवाक्यतायां यथा साम्ना तथा तेषां श्रीभागवतेन प्रतिपाद्ये श्रीभगवत्येव पर्यवसानमिति भावः । तदुक्तम् [म.भा. स्व.पर्व. ६.९३]

“वेदे रामायणे चैव पुराणे भारते तथा ।

आदावन्ते च मध्ये च हरिः सर्वत्र गीयते ॥” इति । प्रतिपादयिष्यते च तदिदं परमात्मसन्दर्भे ।

*atha krama-prāptā vyākhyā. “vedārtha-paribṛmhita iti vedārthasya paribṛmhaṇam yasmāt. tac cuktam “itihāsa-purāṇābhyām” ity-ādi. “purāṇānām sāma-rūpa” iti vedesu sāma-vat purāṇeṣu śreṣṭha ity arthaḥ. purāṇāntarānām keṣāñcid āpātato rajas-tamasī juṣamāṇais tat-*

*paratvāpratītatve 'pi vedānām kāṇḍa-traya-vākyaika-vākyatāyām yathā sāmānā tathā teṣām śrī-bhāgavatena pratipādye śrī-bhagavatya eva paryavasānam iti bhāvaḥ. tad uktam "vede rāmāyaṇe caiva purāṇe bhārata tathā ādāv ante ca madhye ca hariḥ sarvatra gīyate" iti pratipādayiṣyate ca tad idaṁ aramātma-sandarbhe.*

Now we will resume our sequential explanation of the terms in the passage quoted above from the *Garuḍa Purāṇa* (at the beginning of *Anuccheda* 21):

The phrase *vedārtha-paribṛṃhitah*, which means that the *Śrīmad-Bhāgavatam* explains and expands the Vedas, is supported by the following statement from the *Mahābhārata* (*Ādi-parva* 1.267): "One should supplement the Vedas with the *Itihāsas* and *Purāṇas*."

The phrase *purāṇānām sāmā-rūpa* means that just as the *Sāma Veda* is the supreme *Veda*, so *Śrīmad-Bhāgavatam* is the supreme *Purāṇa*.

The idea here is as follows: The *Sāma Veda* reconciles the statements of the three divisions of the Vedas—*karma-kāṇḍa*, *jñāna-kāṇḍa*, and *upāsanā-kāṇḍa*—by showing that their message is one. Similarly, *Śrīmad-Bhāgavatam* gives the essence of all the *Purāṇas* as worship of the Supreme Lord although some of the *Purāṇas* appear to be tainted with the modes of passion and ignorance. Thus it is said, "Throughout the Vedas, *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata*, Lord Hari is glorified everywhere, in the beginning, middle, and end" (*Mahābhārata*, *Svarga-parva* 6.93). This we will demonstrate later, in the *Paramātma-Sandarbha*.

#### ANUCCHEDA 22.15

साक्षाद्भगवतोदित इति; 'कस्मै येन विभाषितोऽयम्'  
इत्युपसंहारवाक्यानुसारेण ज्ञेयम् । शतविच्छेदसंयुत इति  
विस्तरभिया न विव्रियते । तदेवं श्रीमद्भागवतं  
सर्वशास्त्रचक्रवर्त्तिपदमाप्तमिति स्थिते [भा.१२.१३.१३]  
'हेमसिंहसमन्वितम्' इत्यत्र 'सुवर्णसिंहासनारूढम्' इति  
टीकाकारैर्यद्व्याख्यातं तदेव युक्तम् ।

“sāksād bhagavatodita” iti “kasmai yena vibhāṣito ‘yam” ity upasamhāra-vākyānusāreṇa jñeyam. “śata-viccheda-samyuta” iti vistara-bhiyā na vivriyate. tad evaṁ śrīmad-bhāgavatam sarva-śāstra-cakravartī-padam āptam iti sthite “hema-simha-samanvitam” ity atra suvama-simhāsanārūḍham iti tīkā-kārair yad vyākhyātam tad eva yuktaṁ.

That the *Śrīmad-Bhāgavatam* is *sāksād bhagavatoditaḥ* (spoken directly by the Supreme Lord) is confirmed in the verse near the end of the *Bhāgavatam* (12.13.19) beginning *kasmai yena vibhāṣito*, wherein it is said, “We meditate upon the Supreme Lord, who spoke this *Śrīmad-Bhāgavatam* to Brahmā.”

Here we will not explain the phrase *śata-viccheda-samyutaḥ* (the *Śrīmad-Bhāgavatam* contains hundreds of divisions) because we are concerned that this book may become too long.

In this way it has been shown that *Śrīmad-Bhāgavatam* is the emperor of all scriptures. And thus it is most appropriate that Śrīdhara Svāmī has interpreted the phrase *hema-simha-samanvitam* (from *Śrīmad-Bhāgavatam* 12.13.13) to mean “mounted on a golden throne,” although ordinarily it would mean “along with a golden lion.”

### ANUCCHEDA 22.16

अतः श्रीमद्भागवतस्यैवाभ्यासावश्यकत्वं श्रेष्ठत्वञ्च स्कान्दे निर्णीतम्; ‘शतशोऽथ सहस्रैश्च किमन्यैः शास्त्रसंग्रहैः’ इति । तदेवं परमार्थविवित्सुभिः श्रीभागवतमेव साम्प्रतं विचारणीयमिति स्थितम् ॥ २२ ॥

*ataḥ śrīmad-bhāgavatasyaivābhyāsāvaśyakatvaṁ śreṣṭhatvaṁ ca skānde nirṇītaṁ. “śataśo ‘tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ” iti. tad evaṁ paramārtha-vivitsubhiḥ śrī-bhāgavatam eva sāmpratam vicāraṇīyam iti sthitaṁ.*

Therefore, concluding that *Śrīmad-Bhāgavatam* is the best scripture and the only one we need to study, the *Skanda*



*Purāna* states, "What need is there of accumulating hundreds and thousands of other scriptures?" (*Skanda Purāna, Visnu-khanda* 5.16.40).

And thus it is established without any doubt that at present those who desire to know the Absolute Truth should deliberate on *Śrīmad-Bhāgavatam* alone.

### COMMENTARY



In the previous *anuccheda*, Śrīla Jīva Gosvāmī quoted three verses from the *Garuḍa Purāṇa*. The first of the three was explained in that *anuccheda* and now he explains the other two. He first quotes a *Bhāgavatam* verse (3.5.12), and then another (1.4.25), which also appears in Hemādri's *Catur-varga-cintāmaṇi*, an authoritative 13th-century work on *Dharma-śāstra* dealing with such subjects as *vratas* (vows), *dāna* (charity), *śrāddha* (memorial rituals), and *kāla* (considerations of time). Jīva Gosvāmī's intention in quoting these verses is to show that the *Mahābhārata* is equal to the *Vedas*. In this part of the *Catur-varga-cintāmaṇi*, Hemādri raises a question about the salvation of those who are not twice-born: Since they do not have access to the *Vedas*, which give knowledge about Brahman, and since knowledge of Brahman is required for salvation, how can they be saved? To resolve this question he quotes the *strī-śūdra-dvijabandhūnām* verse, (*Bhāg.* 1.4.25), which describes how Veda-vyāsa wrote *Mahābhārata* to solve this very problem.

The first of the two *Bhāgavatam* verses cited (3.5.12) also states that Śrīla Vyāsa compiled the *Mahābhārata* for the salvation of the common man: "Your friend, the great sage Kṛṣṇa-dvaipāyana Vyāsa, has already described the transcendental qualities of the Lord in His great work the *Mahābhārata*. But the whole idea is to draw the attention of the mass of people to *kṛṣṇa-kathā* through their strong affinity for hearing mundane topics." To fulfill this plan he included the *Bhagavad-gītā* in the *Mahābhārata*. Since the *Mahābhārata* is considered equal to the *Vedas* in purpose—as is evident from the second verse (*Bhāg.* 1.4.25), and as



corroborated by Hemādri—we can deduce that the *Vedas* also aim at glorifying the Supreme Lord.

This being so, the *Gāyatrī mantra*, which represents the essence of the *Vedas*, should also refer to the Supreme Personality of Godhead, Śrī Kṛṣṇa. It is with this understanding that the *Skanda Purāṇa* says the *Śrīmad-Bhāgavatam*, which glorifies the Lord at every step, is based on *Gāyatrī*. Indeed, this is one of the distinctive characteristics of *Śrīmad-Bhāgavatam*.

In the *Paramātmā-Sandarbhā*, Śrīla Jīva Gosvāmī will analyze the first verse of *Śrīmad-Bhāgavatam* in terms of its being an explanation of the *Gāyatrī mantra*. *Gāyatrī* is explained in the concluding verses of the *Bhāgavatam* as well. This combination of indications from the beginning and ending verses makes it indisputably clear that the purpose of *Śrīmad-Bhāgavatam* is to explain the Personality of Godhead.

The prevalent understanding among traditional Vedic scholars is that *Gāyatrī* is meant for worshiping either the sun-god or the impersonal Brahman. Śrīla Jīva Gosvāmī here establishes, however, that the real meaning of *Gāyatrī* is the worship of Lord Viṣṇu, who is nondifferent from Lord Kṛṣṇa. To support his opinion he cites the *Agni Purāṇa*, which gives Śrīla Vyāsa's opinion on the meaning of *Gāyatrī*. In the *Viṣṇu-dharmottara Purāṇa* (165th chapter, *Prathama Khaṇḍa*), King Vajra asks Mārkaṇḍeya Ṛṣi why *Gāyatrī* is chanted in Vaiṣṇava sacrifices if its presiding deity is the sun-god. Mārkaṇḍeya replied that *Gāyatrī* refers to Lord Viṣṇu, and then he proceeded to show how each word of *Gāyatrī* is related to Lord Viṣṇu. He concluded with this verse:

*kāma-kāmo labhet kāmam gati-kāmas tu sad-gatim  
akāmas tu tad avāpnoti yad viṣṇoḥ paramam padam*

A person desiring material gain or liberation in the next life can achieve either by chanting *Gāyatrī*, but the worshiper who is devoid of desires attains the supreme abode of Lord Viṣṇu.

It would not be possible to attain the Lord's abode by meditating on *Gāyatrī* if it did not in fact express worship of Lord

Viṣṇu; this accords with the Lord's statement in the *Bhagavad-gītā* (9.25) that "Only My worshiper attains Me." Thus Gāyatrī and the first verse of the *Bhāgavatam* are in complete agreement because they are both meditations on the Supreme Personality of Godhead.

The verse cited from the *Agni Purāṇa* in *Anuccheda* 22.8, advising us to meditate on Brahman as nondifferent from ourselves, is also in agreement with the *Bhāgavatam* and Gāyatrī. The verse is meant to remind us of our spiritual nature, teach us a meditation that removes our bodily identification, and thus help us worship the Supreme Lord. In the later *anucchedas* of the *Tattva-Sandarbha*, Śrīla Jīva Gosvāmī will discuss in more detail the qualitative oneness of the *jīva* Brahman with the Supreme Brahman.

In *Anucchedas* 22.9–11, Śrīla Jīva Gosvāmī discusses the relationship between Gāyatrī and the sun. The *Śrīmad-Bhāgavatam* (12.6.67–72) records the sage Yājñavalkya's prayers in praise of the sun or sun-god, among which texts 67–69 explain the three legs of the Gāyatrī *mantra*. From these prayers it may seem that Gāyatrī is also meant for glorifying the sun-god, but Śrīla Jīva Gosvāmī explains that Yājñavalkya is not worshiping the sun-god independently; rather, he is worshiping the Supersoul dwelling within the sun-god. Generally people hail a taxi driver by calling out "Taxi!" not "Taxi driver!" for they regard the driver and his taxi as one unit. Similarly, Yājñavalkya worships the sun-god while considering the "vehicle" (the sun-god) and the "driver" (the Supersoul) as one. This explanation by Jīva Gosvāmī finds confirmation in Śrī Śaunaka's question to Sūta Gosvāmī that led to the recitation of Yājñavalkya's prayers. Śaunaka explicitly requests "to hear about Lord Hari, the Supersoul of the sun" (*Bhāg.* 12.11.28).

*Brāhmaṇas* customarily chant Gāyatrī at dawn and at dusk while facing the sun. In this way they meditate on the Supreme Lord through His energies. The logical principle working here is called *candra-śākhā-nyāya*, or "the example of the branch and the moon." The idea is that to show someone the moon you may first ask him to look at a tree branch,

from which you may then draw his attention to the moon beyond the branch. Similarly, the process of meditating on the Lord may include allowing one's attention to be drawn to the Lord through His energies, such as the sun. It is not always practical or advisable for a twice-born *brāhmaṇa* to carry an actual Deity of the Lord, still he must perform his daily duty of meditating on the Lord at dawn and dusk. So the *Vedas* enjoin that he should meditate on the Lord through the medium of the ever-present sun, always remembering that beyond the effulgent sun is Lord Viṣṇu. This is called *pratīkopāsanā*.

Śrīla Jīva Gosvāmī concludes his discussion of the relationship of *Śrīmad-Bhāgavatam* with Gāyatrī in *Anuccheda* 22.13, where he quotes a statement from the *Agni Purāṇa* that Gāyatrī is so called because it sings (*gāyati*) or illuminates the glories of the Supreme Personality of Godhead and protects (*trāyate*) the chanter by fixing his mind on the Lord. Gāyatrī is also related with the sun because one of the words used in Gāyatrī is Savitā, a name for the sun-god. Moreover, another name for Gāyatrī is Sāvitrī, the daughter of the sun-god. Then Gāyatrī is also Sarasvatī, the presiding deity of speech, because it is the sound representation of the Supreme Lord. The *Skanda Purāṇa* therefore states (in *Anuccheda* 20.1) that the *Bhāgavatam* is based on Gāyatrī (Sarasvatī), it is the sound representation of Kṛṣṇa, and it recounts events that occurred during the Sārasvata-kalpa; this implies that the *Bhāgavatam*'s narrations glorify only Kṛṣṇa.

In *Anuccheda* 22.4, Śrīla Jīva Gosvāmī resumes his analysis of each phrase of the verses from the *Garuḍa Purāṇa* quoted in *Anuccheda* 21. In these verses *Śrīmad-Bhāgavatam* is described as the *Sāma Veda* among the *Purāṇas*. In *Bhagavad-gītā* (10.22), Lord Kṛṣṇa says, "Of all the *Vedas* I am the *Sāma Veda*." Here Kṛṣṇa indicates that since the *Sāma Veda* is the best of all the *Vedas*, containing beautiful prayers glorifying the Supreme Lord, it therefore represents Him. Such glorification of the Lord is, after all, the ultimate purpose of the *Vedas*, as *Śrīmad-Bhāgavatam* (1.2.28) states: *vāsudeva-parā vedāḥ*. The *karma-kāṇḍa* and

*jñāna-kāṇḍa* portions of the *Vedas* glorify Kṛṣṇa indirectly, while the *Sāma Veda* glorifies Him directly, and therefore it is the most important of the *Vedas*. Like the *Vedas*, the *Purāṇas* also glorify various deities, although their underlying purpose is the glorification of Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the *Sāma Veda* among the *Purāṇas* because it focuses exclusively on Kṛṣṇa. *Bhāgavatam* reconciles the other *Purāṇas* just as the *Sāma Veda* reconciles the various *kāṇḍas* of the *Vedas*. Thus, the *Skanda Purāṇa* declares, by studying *Śrīmad-Bhāgavatam* one gets the benefit of studying all the *Purāṇas*.

The very name *Śrīmad-Bhāgavatam* reveals its superior position. *Śrīmat* means “beautiful,” and *bhāgavata* means “related to the Supreme Lord.” *Śrīmad-Bhāgavatam* is thus the most beautiful literary creation because it describes the beautiful pastimes of the Supreme Person. *Śrīmat* also means “opulent.” *Śrīmad-Bhāgavatam* is most opulent because it is identical with Bhagavān, the Personality of Godhead replete with all opulences.

*Śata-viccheda-saṁyuta* literally means that the *Bhāgavatam* “has hundreds of sections.” Although Śrīla Jīva Gosvāmī does not comment in detail upon this phrase here, we may point out that most editions of the *Bhāgavatam* have 335 chapters, divided into twelve cantos, but some Vaiṣṇava commentators acknowledge only 332 chapters. They claim that Chapters Twelve, Thirteen, and Fourteen of the Tenth Canto are interpolations. However, such great authorities as Śrīdhara Svāmī and Vopadeva have accepted these three chapters and commented on them, and Śrīla Jīva Gosvāmī has done so as well.

The three chapters in question describe the killing of Aghāsura and Lord Brahmā’s bewilderment by Kṛṣṇa. In Chapter Twelve of the Twelfth Canto, Sūta Gosvāmī gives a list of the Lord’s pastimes, and in the twenty-eighth text of that list he mentions the killing of Aghāsura and Lord Brahmā’s bewilderment. The inclusion of the pastimes from the three disputed chapters clearly indicates that these chapters have a place in the *Bhāgavatam*. Thus in the opinion of Śrīla

Jīva Gosvāmī the *Bhāgavatam* contains 335 chapters, since otherwise it will fall short of eighteen thousand verses. For a more detailed discussion of this controversy, see Appendix Two.

Commenting on the phrase *hema-simha-samanvitam* (*Bhāg.* 12.13.13), which literally means “together with a golden lion,” Śrīla Śrīdhara Svāmī says that *simha* (lion) indicates a *simha-āsana*, or Deity’s throne. In other words, *Śrīmad-Bhāgavatam* recommends that one mount the *Bhāgavatam* on a golden throne and then donate it. A golden throne is not recommended for any other *Purāṇa*. Śrīla Jīva Gosvāmī concludes, therefore, that just as the lion is the emperor of all animals, *Śrīmad-Bhāgavatam* is the sovereign ruler of all scriptures. Consequently it is also the sovereign ruler among all *pramāṇas*, and, as the *Skanda Purāṇa* recommends, a person wishing to understand the absolute reality need not study any other scripture.

Next Śrīla Jīva Gosvāmī describes how all the great *ācāryas* and scholars of the past held *Śrīmad-Bhāgavatam* in the highest esteem.

### ANUCCHEDA 23.1

#### ŚRĪMAD-BHĀGAVATAM IS LUMINOUS LIKE THE SUN

अतएव सत्स्वपि नानाशास्त्रेष्वेतदेवोक्तम्;  
 “कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥” [भा. १.३.४४]  
 इति । अर्कतारूपकेण तद्विना नान्येषां सम्यग्वस्तु-  
 प्रकाशकत्वमिति प्रतिपद्यते । यस्यैव श्रीमद्भागवतस्य भाष्यभूतं  
 श्रीहयशीर्षपञ्चरात्रे शास्त्रकथनप्रस्तावे गणितं तन्त्रभागवताभिधं  
 तन्त्रम् । यस्य साक्षात् श्रीहनुमद्भाष्यवासनाभाष्यसम्बन्धोक्ति-  
 विद्वत्कामधेनु तत्त्वदीपिकाभावार्थदीपिकापरमहंसप्रियाशुक-  
 हृदयादयो व्याख्याग्रन्थास्तथा मुक्ताफलहरिलीलाभक्ति-  
 रत्नावल्यादयो निबन्धाश्च विविधा एव तत्तन्मतप्रसिद्ध-  
 महानुभावकुता विराजन्ते ।

*ata eva satsv api nānā-śāstreṣv etad evoktam—“kalau naṣṭa-dṛśām eṣa purāṇārko ‘dhunoditaḥ’ iti. arkatā-rūpakeṇa tad vinā nānyeṣām samyag-vastu-prakāśakatvam iti pratipādyate. yasyaiva śrīmad-bhāgavatasya bhāṣya-bhūtaṁ śrī-hayaśīrṣa-pañcarātre śāstra-kathana-prastāve gaṇitaṁ tantra-bhāgavatābhidham tantram. yasya sāksāt śrī-hanūmad-bhāṣya-vāsanā-bhāṣya-sambandhokti-vidvat-kāmadhenu-tattva-dīpikā-bhāvārtha-dīpikā-paramahamṣa-priyā-śuka-hṛdayādayo vyākhyā-granthās tathā muktā-phala-hari-līlā-bhakti-ratnāvaly-ādayo nibandhās ca vividhā eva tat-tan-mata-prasiddha-mahānubhāva-kṛtā virājante.*

Thus while there are many authoritative scriptures, only *Śrīmad-Bhāgavatam* has been glorified with the statement “For the blind souls of Kali-yuga, this *Purāṇa* has now risen like the sun” (*Bhāg.* 1.3.43). This comparison of the *Bhāgavatam* to the sun indicates that without its help other scriptures cannot illuminate the Absolute Truth.

The *Hayaśīrṣa Pañcarātra*, in its chapter classifying various scriptures, describes the *Tantra-bhāgavata* as essentially a commentary on *Śrīmad-Bhāgavatam*. Among the direct commentaries on the *Bhāgavatam* are the *Hanumad-bhāṣya*, *Vāsanā-bhāṣya*, *Sambandhokti*, *Vidvat-kāmadhenu*, *Tattva-dīpikā*, *Bhāvārtha-dīpikā*, *Paramahamṣa-priyā*, and *Śuka-hṛdayā*; <sup>3</sup> there are also many works written about *Śrīmad-Bhāgavatam*, such as *Muktā-phala*, *Hari-līlā*, and *Bhakti-ratnāvalī*. All these works have been produced by the most eminent thinkers of their respective philosophical schools.

### ANUCCHEDA 23.2

यदेव च हेमाद्रिग्रन्थस्य दानखण्डे पुराणदानप्रस्तावे  
मत्स्यपुराणीयतल्लक्षणधृत्या प्रशस्तम् । हेमाद्रिपरिशेषखण्डस्य  
कालनिर्णये च कलियुगधर्मनिर्णये, “कलिं सभाजयन्त्यार्याः”  
[भा. ११.५.३६] इत्यादिकं यद्वाक्यत्वेनोत्थाप्य यत्प्रतिपादित-  
धर्म एव कलावङ्गीकृतः । [संवत्सरप्रदीपे च तत् कर्त्रा

<sup>3</sup>None of these commentaries are available at present except the *Bhāvārtha-dīpikā* of Śrīdhara Svāmī.



“शतशोऽथ सहस्रैश्च” इत्यादिकं प्राग्दर्शितं स्कान्दवचन-  
जातमुत्थाप्य सर्वकालदोषतः पावित्र्याय कतिचित्  
श्रीभागवतवचनानि लेख्यानीति लिखितानि ।]

*yad eva ca hemādri-granthasya dāna-khaṇḍe purāṇa-  
dāna-prastāve mastya-purāṇīya-tal-lakṣaṇa-dhṛtyā  
praśastam. hemādri-pariśeṣa-khaṇḍasya kāla-nimāye ca  
kali-yuga-dharma-nimāye “kalim sabhājayanty āryāḥ” ity-  
ādikam yad-vākyatvenotthāpya yat-pratipādita-dharma eva  
kalāv aṅgī-kṛtaḥ, (samvatsara-pradīpe ca tat-kartrā śataśo  
‘tha sahasraiś ca ity-ādikam prāg-darśitam skānda-  
vacana-jātam utthāpya sarva-kāla-doṣataḥ pāvitryāya  
katicit śrī-bhāgavata-vacanāni lekhyānīti likhitāni.)*

The *Śrīmad-Bhāgavatam* is also glorified in the *Dāna-khaṇḍa* section of Hemādri's *Catur-varga-cintāmaṇi*. His chapter entitled “Giving *Purāṇas* in Charity” praises *Śrīmad-Bhāgavatam* by noting that it possesses the defining characteristics specified in the *Matsya Purāṇa* (53.20–22).

In the *Parīśeṣa-khaṇḍa* of the same book, in the *Kāla-nimāya* section, where Hemādri defines the appropriate religion for Kali-yuga, he quotes the *Bhāgavatam* verse beginning *kalim sabhājayanty āryāḥ* (11.5.36). In this way he recognizes as appropriate for this age only the religious principles established in *Śrīmad-Bhāgavatam*.

### ANUCCHEDA 23.3

अथ यदेव कैवल्यमप्यतिक्रम्य भक्तिसुखव्याहारादिलिङ्गेन  
निजमतस्याप्युपरि विराजमानार्थं मत्वा यदपौरुषेयं  
वेदान्तव्याख्यानं भयादचालयतैव शङ्करावतारतया प्रसिद्धेन  
वक्ष्यमाणस्वगोपनादिहेतुकभगवदाज्ञाप्रवर्तिताद्वयवादेनापि  
तन्मात्रवर्णितविश्वरूप दर्शनकृतब्रजेश्वरीविस्मयश्रीब्रज-  
कुमारीवसनचौर्यादिकं गोविन्दाष्टकादौ वर्णयता तटस्थीभूय  
निजवचः साफल्याय स्पृष्टमिति ॥ २३ ॥

*atha yad eva kaivalyam apy atikramya bhakti-sukha-vyāhārādi-līṅgena nija-matasyāpy upari virājamānārtham matvā yad apauruṣeyam vedānta-vyākhyānam bhayād acālayataiva śaṅkarāvatāratayā prasiddhena vakṣyamāṇa-sva-gopanādi-hetuka-bhagavad-ājñā-pravartitādvaya-vādenāpi tan-mātra-varṇita-viśva-rūpa-darśana-kṛta-vrajeśvarī-vismaya-śrī-vraja-kumārī-vasana-cauryādikam govindāṣṭakādaḥ varṇayatā taṭa-sthī-bhūya nija-vacaḥ sāphālyāya sprṣṭam iti.*

It is widely acknowledged that Śrī Śaṅkarācārya is an incarnation of Lord Śiva. He understood the importance of *Śrīmad-Bhāgavatam*, which, with its statements about the bliss of pure devotional service that surpasses even the joy of impersonal liberation, proves *bhakti* to be superior to his doctrine of impersonalism. He dared not interpret the *Bhāgavatam*, for he recognized it as an exposition of *Vedānta* philosophy that is without human author. As we shall explain later, on the Supreme Lord's order Śaṅkarācārya taught his doctrine of monism to conceal the Lord's identity, but still, to make his own words successful by saying something about *Śrīmad-Bhāgavatam*, he touched on it indirectly, describing in his *Govindāṣṭaka* and other hymns certain pastimes of Lord Kṛṣṇa that are related only in the *Bhāgavatam*. These include mother Yaśodā's amazement at seeing Kṛṣṇa's universal form, and His stealing the clothes of the young damsels of Vraja.

#### COMMENTARY



Although there are numerous works of Vedic literature, when Śaunaka Ṛṣi questioned Śrī Sūta Gosvāmī about where religion would take shelter now that Lord Kṛṣṇa had returned to His own abode, Sūta compared *Śrīmad-Bhāgavatam* to the sun because it manifests the illuminating Absolute Truth that can dissipate the dense darkness of the Kali-yuga. When the sun rises, rogues and thieves hide and ordinary people become fearless and active. Similarly, when *Śrīmad-Bhāgavatam* is read, lust and greed leave one's heart and



one becomes qualified to engage in the service of the Supreme Lord. Hence, great saints and thinkers have revered *Śrīmad-Bhāgavatam* by writing commentaries and essays on it.

This practice continues in modern times. Among such contemporary saintly persons, the most noteworthy is His Divine Grace Om Viṣṇupāda Paramahansa Parivrajakācārya A. C. Bhaktivedānta Swami Prabhupāda, who was not only a scholar of the *Bhāgavatam* but a perfect embodiment of its teachings. He tirelessly imparted its philosophy up to his last moments before passing away. By presenting *Śrīmad-Bhāgavatam* in English with an elaborate commentary, he made the message of the *Bhāgavatam* both unmistakably clear and widely accessible for the first time. By his efforts many souls indulging in every sort of roguish vice have had a chance to read the glorious *Bhāgavatam* and have thus undergone a change of heart. They have left their degraded life and taken to the devotional service of Kṛṣṇa, the Supreme Personality of Godhead. This practical evidence leaves no room for doubting the potency of *Śrīmad-Bhāgavata Purāṇa*.

Śrīla Jīva Gosvāmī again refers to the *Catur-varga-cintāmaṇi* (*Dāna-khaṇḍa* 7) of Hemādri, who recommends that one donate *Śrīmad-Bhāgavatam* after mounting it on a golden throne, and who glorifies it for having the defining characteristics described in the *Matsya Purāṇa* (see *Anuccheda* 19). While determining the religion for this age in the fourteenth chapter of *Catur-varga-cintāmaṇi*, *Parīśeṣa-khaṇḍa*, Hemādri quotes *Bhāgavatam* (11.5.36):

*kalim sabhājayanty āryā guṇa-jñāḥ sāra-bhāginah  
yatra saṅkīrtanenaiva sarvaḥ svārtho 'bhilabhyate*

Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*.

Commenting on the word *saṅkīrtana*, Hemādri declares that *hari-saṅkīrtana* is the only way to reach perfection. Then he quotes the next verse (11.5.37):

*na hy atah paramo lābho dehinām bhrāmyatām iha  
yato vindeta paramām śāntim naśyati saṁsṛtiḥ*

Indeed, there is no higher possible gain for embodied souls forced to wander in the material world than to perform the Supreme Lord's *saṅkīrtana*. By doing so one can attain the supreme peace and free oneself from the cycle of repeated birth and death.

In this way Hemādri recognizes the authority of *Śrīmad-Bhāgavatam* in the matter of establishing the principles of religion for Kali-yuga.

Śaṅkarācārya respected *Śrīmad-Bhāgavatam* both by not commenting on it and by composing prayers based on its narrations. One such prayer is his *Govindāṣṭaka*:

-1-

*satyaṁ jñānam anantaṁ nityaṁ anākāśaṁ paramākāśaṁ  
goṣṭha-prāṅgaṇa-rīṅgaṇa-lolaṁ anāyāsaṁ paramāyāsaṁ  
māyā-kalpita-nānā-kāraṁ anākāraṁ bhuvanākāraṁ  
kṣamāyā nāthaṁ anāthaṁ praṇamata govindaṁ paramānandaṁ*

Please bow down to Govinda, supreme bliss personified. He is the Absolute Truth, as well as unlimited and eternal knowledge. Though different from the sky, He Himself is the supreme sky. Though He effortlessly rolled and frolicked in the courtyards of Vraja, He appeared to become tired. Though formless, He manifests various forms fashioned by Māyā, including the form of the universe. Though He shelters all the universes, He appears to need shelter.

-2-

*mṛtsnām atsīheti yaśodā-tāḍana-śaiśava-santrāsaṁ  
vyādita-vaktrālokita-lokāloka-caturdaśa-lokālim  
loka-traya-pura-mūla-stambhaṁ lokālokaṁ anālokaṁ  
lokeśaṁ parameśaṁ praṇamata govindaṁ paramānandaṁ*

Please bow down to Govinda, supreme bliss personified. Though He is the supreme master of the universe, He seemed to become frightened like an ordinary infant when mother Yaśodā chastised Him. When she asked, "Are You eating mud?" He opened His mouth to prove He had not—and showed her the fourteen planetary systems, including Lokāloka Mountain. He is the supporting pillar

for this citylike universe of three worlds. Though He is beyond all vision, He is the source of everyone's vision.

-3-

*trai-viṣṭapa-ripu-vīra-ghnam kṣiti-bhāra-ghnam bhava-roga-ghnam  
kaivalyam navanītāhāram anāhāram bhuvanāhāram  
vaimalya-sphuṭa-ceto-vṛtti-viśeṣābhāsam anābhāsam  
saivam kevala-śāntam praṇamata govindam paramānandam*

Please bow down to Govinda, supreme bliss personified. He relieves the earth of its burden by killing the demigods' enemies, the demons, and He grants liberation by curing the disease of materialism. Though He never needs to eat, still He eats butter, and He also devours the whole universe at the time of annihilation. Though distinct from all the shadow manifestations of this world, He manifests in the sanctified desires of a pure heart. He is most auspicious and peaceful.

-4-

*gopālam bhū-līlā-vigraha-gopālam kula-gopālam  
gopī-khelana-govardhana-dhṛta-līlā-lālita-gopālam  
gobhir nigadita-govinda-sphuṭa-nāmānam bahu-nāmānam  
gopī-go-cara-dūram praṇamata govindam paramānandam*

Please bow down to Govinda, supreme bliss personified. That protector of cows appeared in the form of a cowherd among the cowherds to perform His pastimes on earth, such as lifting Govardhana Hill to protect the cowherds and dallying with the cowherd damsels. Even the cows called Him by the name Govinda. He has unlimited names, is distinct among the cowherd boys, and is beyond sense perception.

-5-

*gopī-maṇḍala-goṣṭhī-bhedam bhedāvastham abhedābham  
śaśvad go-khura-nirdhūtoddhat-dhūli-dhūsara-saubhāgyam  
śraddhā-bhakti-grhītānandam acintyam cintita-sad-bhāvam  
cintāmaṇi-mahimānam praṇamata govindam paramānandam*

Please bow down to Govinda, supreme bliss personified. He enters the assembly of cowherd damsels and divides them into groups for His pastimes. He is simultaneously one with and different from everything. He considers it His good fortune to be always smeared with the dust raised by the cows' hooves. He is pleased by faith and

devotion. Though He is inconceivable, His pastimes are the object of meditation. He is like a transcendental touchstone.

-6-

*snāna-vyākula-yoṣid-vastram upādāyāgam upārūḍham  
vyāditsantīr atha dig-vastrā hy upādātum upākarṣantam  
nirdhūta dvaya-śoka-vimoham buddham buddher antaḥ-stham  
sattā-mātra-śarīram praṇamata govindam paramānandam*

Please bow down to Govinda, supreme bliss personified. He stole the bathing damsels' clothes and climbed a tree with them, and when the naked maidens asked for their clothes back, He told them to come closer. He dispels lamentation and delusion. He is knowledge and pure existence personified, and is realized by one's intelligence,

-7-

*kāntam kāraṇa-kāraṇam ādim anādim kālam anābhāsam  
kālindī-gata-kālīyā-śirasi muhur muhuḥ sunṛtyantam  
kālam kāla-kalātītam kalitāśeṣam kalī-doṣa-ghnam  
kāla-traya-gati-hetum praṇamata govindam paramānandam*

Please bow down to Govinda, supreme bliss personified. He is most beautiful. He is the original cause of all causes, and He has no cause. He is free from all superimpositions of illusion. He danced wonderfully on the hoods of the Kālīya serpent in the Yamunā. Though He is time, He is beyond all divisions of time. He knows everything, He destroys the defects of Kali-yuga, and He is the source of past, present, and future.

-8-

*vṛndāvana-bhuvi vṛndāraka-gaṇa-vṛndarādhyam vande 'ham  
kundābhāmala-manda-smera-sudhānandam suhrd-ānandam  
vandyāśeṣa-mahā-muni-mānasa-vandyānanda-pada-dvandvam  
vandyāśeṣa-guṇādbhīm praṇamata govindam paramānandam*

Please bow down to Govinda, supreme bliss personified. He is the reservoir of all worshipable qualities. All worshipable saintly persons worship His blissful lotus feet within their hearts. He is my worshipful Lord. All the demigods and Śrīmatī Vṛndādevī as well, worship Him in the land of Vṛndāvana. His pure and beautiful smile emanates bliss like a *kunda* flower pouring forth nectar. He gives transcendental ecstasy to His cowherd friends.

-9-

*govindāṣṭakam etad adhīte govindārpita-cetā yo  
govindācyuta mādharma viṣṇo gokula-nāyaka kṛṣṇeti  
govindāṅghri-saroja-dhyāna-sudhā-jala-dhauta-samastāgho  
govindam paramānandāmṛtam antaḥ-sthaḥ samabhyeti*

Anyone who who recites this *Govindāṣṭaka*, who fixes his mind on Govinda, and who sweetly chants, "O Govinda, Acyuta, Mādhava, Viṣṇu, Gokula-nāyaka, Kṛṣṇa," thus cleansing away all his sins with the ambrosial water of meditation on the lotus feet of Lord Govinda—such a soul will certainly attain Lord Govinda, the supreme, everlasting bliss of the heart.

The Personality of Godhead Lord Govinda ordered Śiva to take birth as Śaṅkara to propagate impersonalism. Then Śaṅkarācārya wrote *Māyāvāda* commentaries on the *Vedānta-sūtra*, on eleven of the principal *Upaniṣads*, on the *Bhagavad-gītā*, and on *Śrī Viṣṇu-sahasra-nāma*. He did not interpret *Śrīmad-Bhāgavatam*, however, because he considered it very dear to the Lord and His devotees, and also nondifferent from the Lord. There can be no doubt about Lord Śiva's appreciation of the *Bhāgavatam*, since in the Twelfth Canto he is described as the greatest Vaiṣṇava. As such, he must be fully aware that it is the supreme *pramāṇa*, and so out of respect he did not interpret it.

From the *Padma Purāṇa* (*Uttara-khaṇḍa* 71.107) we learn how Lord Viṣṇu ordered Śiva to propagate monism:

*svāgamaiḥ kalpitaḥ tvam ca janān mad-vimukhān kuru  
mām ca gopaya yena syāt sṛṣṭir eṣottarottarā*

O Śiva, make people averse to Me by writing speculative scriptures and thus hiding My glories. In this way the world's population will increase.

The import of this order is as follows: When Lord Buddha's teachings were predominant in India, people grew contemptuous of the *Vedas* and Vedic rituals. They became *śūnyavādīs*, or voidists, and Vedic religious practices decreased almost to nil. In this condition the people were not prepared to hear seriously about the personality of the Supreme Lord, His transcendental, eternal, blissful form, or His variegated

abode. They would have simply blasphemed these teachings, and then they would have been left with no way to purify their hearts. So the first task in bridging the wide gap between voidism and personalism was to reawaken people's faith in the *Vedas*. It was for this purpose that Śaṅkarācārya introduced Advaita-vāda, a version of monism in between voidism and personalism. Going from the Buddhist *nāsti* to the Māyāvāda *neti, neti*—from “The Absolute is nothing” to “The Absolute is something but contains nothing”—is a simple, incremental move, for the difference between these two ideas is hardly noticeable. Still, because Śaṅkara based his philosophy on the *Upaniṣads*, *Vedānta-sūtra*, and other Vedic works, that one step was critical in bringing the populace back to accepting the authority of the *Vedas*.

Later in the *Uttara-khaṇḍa* of *Padma Purāṇa* (236.7) Lord Śiva himself describes Advaita-vāda as veiled Buddhism: *māyā-vādam asac-chāstram pracchanam bauddham ucyate*. “Māyāvāda philosophy is an improper explanation of the scriptures; indeed, it is veiled Buddhism.” Śaṅkarācārya's promotion of Māyāvāda philosophy was planned by his Lord, the Supreme Personality of Godhead, who recognized that until conditioned souls regained access to the *Vedas*, they could only speculate about transcendent reality and would have no hope of being delivered from the material world.

Once Advaita Vedānta had replaced Buddhism and faith in the *Vedas* had been re-established, people could be brought further along the path of knowledge to an appreciation for the glories of the Personality of Godhead. This would be accomplished by counteracting impersonalism with true Vaiṣṇava philosophy. Thus stalwart Vaiṣṇava ācāryas like Rāmānujācārya, Madhvācārya, and Śrīdhara Svāmī came one after another to drive out impersonalism. In its place they re-established the principles of pure devotional service as the true spirit and intent of the *Vedas* and its corollary scriptures. For his part, Śrīdhara Svāmī helped the impersonalists get a taste for *Śrīmad-Bhāgavatam* by writing a commentary that also appealed to them.

Still later, the Supreme Personality of Godhead Himself came in the garb of a devotee, as Śrī Kṛṣṇa Caitanya

Mahāprabhu, and went even further. He taught that even more advanced than *vaidhī-bhakti*, the path of regulated devotional service, is *rāga-bhakti*, the path of spontaneous loving devotion to Kṛṣṇa, which one can traverse by following in the footsteps of Vṛndāvana's residents. He taught that *rāga-bhakti*, which is elaborately explained in the Tenth Canto of *Śrīmad-Bhāgavatam*, is the ultimate expression of *prema*, love of God. Since Caitanya Mahāprabhu is the Supreme Personality of Godhead, who can contest His *siddhānta*? Rather, the gradual progression from voidism to monism to personalism to *rāga-bhakti* was all the Lord's plan for mercifully saving the conditioned souls, an arrangement by which they could end the otherwise endless cycle of birth and death. Without a doubt, therefore, the Lord was not acting cruelly or capriciously when He instructed Lord Śiva to appear as Śaṅkara and spread the false doctrine of the individual soul's absolute oneness with the Supreme. To the contrary, He did so out of His limitless mercy.

In later *anucchedas*, Śrīla Jīva Gosvāmī will point out many inconsistencies between Śaṅkara's teachings and the actual conclusion of the *Vedas*. In the next *anuccheda* he shows us the glories of *Śrīmad-Bhāgavatam* that the *Bhāgavatam* itself reveals.

#### ANUCCHEDA 24.1

### ŚRĪMAD-BHĀGAVATAM IS THE TOPMOST VEDIC SCRIPTURE

यदेव किल दृष्ट्वा साक्षात् तच्छिष्यतां प्राप्तैरपि  
श्रीमद्ववाचार्यचरणैर्वैष्णवमते प्रविश्य वैष्णवान्तराणां  
तच्छिष्यान्तरपुण्यारण्यादिरीतिकव्याख्याप्रवेशशङ्कया तत्र  
तात्पर्यान्तरलिखद्भिर्वर्त्मोपदेशः कुत इति च सात्वता  
वर्णयन्ति ।

*yad eva kila dr̥ṣṭvā sākṣāt tac-chiṣyatām prāptair api śrī-  
madhvācārya-carāṇair vaiṣṇava-mate praviśya*



*vaiṣṇavāntarāṇām tac-chiṣyāntara-puṇyāraṇyādi-rītika-vyākhyā-praveśa-śaṅkayā tatra tātparyāntaram likhadbhir vartmopadeśaḥ kṛta iti ca sātvatā vamaṃyanti.*

Devotees of Lord Viṣṇu recount that although Śrī Madhvācārya-carana belonged to the direct disciplic line of Śaṅkarācārya, upon reading the *Bhāgavatam* he changed his allegiance to the Vaiṣṇava school. Then, concerned that other Vaiṣṇavas might be influenced by the commentaries of other disciplic descendants of Śaṅkara, such as Puṇyāraṇya's commentary, Madhvācārya wrote *Bhāgavata-tātparya*, a gloss on *Śrīmad-Bhāgavatam* that showed the proper conclusion of devotional service.

#### ANUCCHEDA 24.2

तस्माद्युक्तमुक्तं तत्रैव प्रथमस्कन्धे;  
 “तदिदं ग्राहयामास सुतमात्मवतां वरम् ।  
 सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ॥” [भा. १.३.४१]  
 द्वादशे;  
 “सर्ववेदान्तसारं हि श्रीभागवतमिष्यते ।  
 तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित् ॥” [भा. १२.१३.१५]

*tasmād yuktaṃ uktam tatraiva prathama-skandhe:*  
*“tad idaṃ grāhayāmāsa sutam ātma-vatām varam*  
*sarva-vedetihāsānām sāraṃ sāraṃ samuddhṛtam”*  
*dvādaśe: “sarva-vedānta-sāraṃ hi śrī-bhāgavatam iṣyate*  
*tad-rasāmṛta-triptasya nānyatra syād ratiḥ kvacit”*

For all these reasons, therefore, the following statements in the *Bhāgavatam* are appropriate. In the First Canto (1.3.41): “After extracting the cream of all the *Vedas* and *Itihāsas*, Śrī Vyāsadeva imparted this *Śrīmad-Bhāgavatam* to his son Śukadeva, the best of the self-realized souls.”

In the Twelfth Canto (12.13.15): “*Śrīmad-Bhāgavatam* is indeed the essence of all Vedānta philosophy. He who is satisfied by hearing its nectar-like words takes no interest in any other literature.”



## ANUCCHEDA 24.3

तथा प्रथमे;

“निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।  
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥”

[भा. १.१.३] अतएव तत्रैव;

“यःस्वानुभावमखिलश्रुतिसारमेकम्  
अध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।  
संसारिणां करुणयाह पुराणगुह्यं  
तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥”

[भा. १.२.३] इति ।

श्रीभागवतमतं तु सर्वमतानामधीशरूपमिति सूचकम् । सर्वमुनीनां  
सभामध्यमध्यास्य उपदेष्टृत्वेन तेषां गुरुत्वमपि तस्य तत्र  
सुव्यक्तम् ॥ २४ ॥

*tathā prathame: “nigama-kalpa-taror galitam phalam /  
śuka-mukhād amṛta-drava-samyutam / pibata  
bhāgavatam rasam ālayam / muhur aho rasikā bhuvi  
bhāvukāḥ” ata eva tatraiva:*

*“yaḥ svānubhāvam akhila-śruti-sāram ekam / adhyātma-  
dīpam atititīṛṣatām tamo ‘ndham / saṁsāriṇām karuṇayāha  
purāṇa-guhyam / tam vyāsa-sūnum upayāmi gurum  
muninām” iti. śrī-bhāgavata-matam tu sarva-matānām  
adhīśa-rūpam iti sūcakam. sarva-muninām sabhā-  
madhyam adhyāsyā upadeṣṭṛtvena teṣām sarva-muninām  
gurutvam api tasya tatra su-vyaktam.*

And in the First Canto (1.1.3): “O expert and thoughtful men on the earth, again and again up to liberation and beyond, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literature. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all.”

Also in the same canto (1.2.3): “I offer my respectful obeisances unto Śukadeva, the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those

gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of all Vedic knowledge, the transcendental torchlight of *Śrīmad-Bhāgavatam*, after personally experiencing it."

These verses imply that the teachings of *Śrīmad-Bhāgavatam* rule over all other philosophies. They also clearly indicate that Śrī Śukadeva, by taking the speaker's seat amidst the assembled sages as the *Bhāgavatam*'s preceptor, became the *guru* of everyone present.

### COMMENTARY



Here Śrīla Jīva Gosvāmī explains Madhvācārya's reason for commenting on *Śrīmad-Bhāgavatam*. Śaṅkarācārya wrote poems glorifying Lord Kṛṣṇa's pastimes as told in the *Bhāgavatam*, but some of his followers, not understanding his true intention, took this as a license to try to include the *Bhāgavatam* as part of the Māyāvāda canon. Some of them even wrote commentaries on the *Bhāgavatam* and somehow managed to screw out an impersonal interpretation. One such commentary was Puṇyāranya's, which is now lost. Śrīla Madhvācārya, wanting to protect Vaiṣṇavas from being misled, wrote a gloss called *Bhāgavata-tātparya*.

Since Jīva Gosvāmī has already shown that *Śrīmad-Bhāgavatam* is the topmost *pramāṇa*, he can now cite it directly to demonstrate its own stature. Such citations will only increase a sincere reader's faith in the *Bhāgavatam*, and so from this point on Śrīla Jīva Gosvāmī relies on the *Bhāgavatam* itself as the principal source for his analysis. Here he also reveals the eminence *Śrīmad-Bhāgavatam* enjoys by virtue of the status of its brilliant speaker, Śukadeva Gosvāmī. Vyāsadeva taught the *Bhāgavatam* to Śukadeva, his most brilliant student, and Śukadeva chose to study *Bhāgavatam* because it is the most brilliant of books.

Although Śrīla Vyāsadeva had many disciples, he gave the *Bhāgavatam* only to Śukadeva. Vyāsa did this not because he was partial toward his son but because Śukadeva was *ātmavatām varam*, "the best of the self-realized." In other

words, Śukadeva had no ulterior, material motives, and therefore he could understand the true purport of the *Bhāgavatam*, the essence of the *Vedas*, *Vedānta*, and *Itihāsas*.

The most important part of a tree is its sweet, juicy fruit, and so *Śrīmad-Bhāgavatam* has been compared to the succulent fruit of the tree of Vedic literature. And this *Bhāgavatam* fruit is even more exceptional because it has no skin or pit. In other words, there is nothing to discard in the *Bhāgavatam*.

In this *anuccheda* Śrīla Jīva Gosvāmī quotes two texts from the *Bhāgavatam*, 1.1.3 and 1.2.3, to show its importance for conditioned as well as liberated souls. Because Śukadeva was completely free of selfish motives, he fully realized the *Bhāgavatam*'s significance and so was elected to speak, even in an assembly of learned sages that included his *guru* and his *guru's guru*. The choice of Śukadeva as speaker implies that his qualifications for reciting *Śrīmad-Bhāgavatam* made him superior to all the other assembled sages. This is one more indication that *Śrīmad-Bhāgavatam* is the foremost of scriptures and that it alone should be analyzed to know *sambandha*, *abhidheya*, and *prayojana*.

Next, Śrīla Jīva Gosvāmī shows the importance of the speaker, Śrī Śukadeva Gosvāmī.

### ANUCCHEDA 25.1

#### ŚRĪ ŚUKADEVA GOSVĀMĪ IS THE BEST SCHOLAR OF ŚRĪMAD-BHĀGAVATAM

यतः

“तत्रोपजग्मर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।  
प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्तिः सन्तः ॥  
अत्रिर्वशिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।  
पराशरो गाधिसुतोऽथ राम उत्तथ्य इन्द्रप्रमदेध्मबाहौ ॥  
मेधातिथिर्देवल आर्षिषेणो भरद्वाजो गौतमः पिप्पलादः ।  
मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥  
अन्ये च देवर्षिर्ब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।

नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥  
 सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।  
 विज्ञापयामास विविक्तचेता उपस्थितोऽग्रे निगृहीतपाणिः ॥”

[भा. १.१९.८-१२] इत्याद्यनन्तरम्;

“ततश्च वः पृच्छयमिदं विपृच्छे विश्रभ्य विप्रा इतिकृत्यतायाम् ।  
 सर्वात्मना प्रियमाणैश्च कृत्यं शुद्धञ्च तत्रामृशताभियुक्ताः ॥”

[भा. १.१९.२४] इति पृच्छति राज्ञि;

“तत्राभवद्भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।  
 अलक्ष्यलिङ्गो निजलाभतुष्टो वृत्तश्च बालैरवधूतवेशः ॥”

[भा. १.१९.२५]

yataḥ:

“tatropajagmur bhuvanam punānā mahānubhāvā  
 munayaḥ sa-śiṣyāḥ / prāyeṇa tīrthābhigamāpadeśaiḥ  
 svayam hi tīrthāni punanti santaḥ / atrir vaśiṣṭhaś  
 cyavanaḥ śaradvān ariṣṭanemir bhr̥gur aṅgirāś ca /  
 parāśaro gādhi-suto ‘tha rāma utathya  
 indrapramadedhmabāhau /  
 medhātithir devala ārṣṭiṣeṇo bharadvājo gautamaḥ  
 pippalādaḥ / maitreya aurvaḥ kavaśaḥ kumbha-yonir  
 dvaipāyano bhagavān nāradaś ca / anye ca devarṣi-  
 brahmaṛṣi-varyā rājarṣi-varyā aruṇādayaś ca /  
 nānārṣeya-pravarāṁs tām sametān abhyarcya rājā śirasā  
 vavande / sukhopaviṣṭeṣv atha teṣu bhūyaḥ kṛta-  
 praṇāmaḥ sva-cikīrṣitam yat / vijñāpayāmāsa vivikta-cetā  
 upasthito ‘gre nigr̥hīta-pāṇiḥ” ity-ādy-anantaram:  
 “tataś ca vaḥ pr̥cchyaṁ idam vip̥rcche viśrabhya viprā iti-  
 kṛtyatāyām / sarvātmanā mriyamāṇaiś ca kṛtyam  
 śuddham ca tatrāmṛśatābhiyuktāḥ” iti pr̥cchatī rājñi:  
 “tatrābhavad bhagavān vyāsa-putro yadr̥cchayā  
 gām aṭamāno ‘napekṣaḥ / alakṣya-liṅgo nija-lābha-tuṣṭo  
 vṛtaś ca bālair avadhūta-veśaḥ.”

Thus it is said [in Śrīmad-Bhāgavatam 1.19.8–12]:

“At that time all the great-minded thinkers, accompanied by their disciples, arrived there. On the plea of making a pilgrim’s

journey, such sages verily sanctify a place of pilgrimage just by their presence. From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmabāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana, and the great personality Nārada. There were also many other saintly demi-gods, kings, and special royal orders called *aruṇādayas* [a special rank of *rājaraṣis*] from different dynasties of sages. When they all assembled to meet the emperor [Parīkṣit], he received them properly and bowed his head to the ground. After all the *ṛṣis* and others had seated themselves comfortably, the king, humbly standing before them with folded hands, told them of his decision to fast until death."

Then the king said: "O trustworthy *brāhmaṇas*, I ask you about my duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die" (*Bhāg.* 1.19.24).

Then, after the king's query: "At that moment appeared the venerable son of Vyāsadeva, who traveled over the earth by his will and was indifferent and self-satisfied. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded by women and children, and he appeared like an *avadhūta*" (*Bhāg.* 1.19.25).

### ANUCCHEDA 25.2

ततश्च;

“प्रत्युत्थितास्ते मुनयः स्वासनेभ्यः ।” [भा. १.१९.२५]

इत्याद्यन्ते;

सः संवृतस्तत्र महान्महीयसां ब्रह्मर्षिराजर्षिसुरर्षिवर्यैः ।

व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः ॥

[भा. १.१९.३०] इत्युक्तम् ॥ २५ ॥

*tataś ca pratyutthitās te munayaḥ svāsanebhya ity-ādy-ante:*

*“sa samvṛtas tatra mahān mahīyasām brahmarṣi-rājaraṣi-*

*surarṣi-varyaiḥ / vyarocatālam bhagavān yathendur  
graharkṣa-tārā-nikaraiḥ parītaḥ” ity uktam. /25/*

After this: “The sages all rose from their seats to honor him” (*Bhāg.* 1.19.28).

And finally: “Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets, and other heavenly bodies. His presence was gorgeous, and he was respected by all” (*Bhāg.* 1.19.30).

#### COMMENTARY



After Śṛṅgī cursed Mahārāja Parīkṣit, the king renounced his kingdom and took a vow to fast until death on the bank of the Ganges. At that time sages of all classes and orders came from various parts of the universe and assembled there. Among them were even incarnations of the Lord like Paraśurāma and Vyāsadeva. When Parīkṣit Mahārāja inquired from them about the duties of a human being, especially one who is about to die, no one gave him a definitive answer. At that time the most noble Śukadeva Gosvāmī arrived, and he was unanimously chosen as the right person to answer Mahārāja Parīkṣit's query.

In the previous *anuccheda* Jīva Gosvāmī said that all the sages accepted Śukadeva as *guru*. In this section Jīva Gosvāmī cites the references to support his claim. Since the sages accepted Śukadeva as *guru* and it was *Śrīmad-Bhāgavatam* that he spoke in response to Parīkṣit Mahārāja's questions, we should understand that the *Bhāgavatam*'s philosophy was accepted by all the assembled sages, who included propagators and followers of various other philosophies. Just as Śrīla Śukadeva Gosvāmī is like an effulgent moon among the starlike sages, so is *Śrīmad-Bhāgavatam* among all other scriptures.

Next Śrīla Jīva Gosvāmī shows that *Śrīmad-Bhāgavatam* is the representation of Lord Kṛṣṇa, the Supreme Personality of Godhead.

## ANUCCHEDA 26.1

**ŚRĪMAD-BHĀGAVATAM IS SELF-SUFFICIENT**

अत्र यद्यपि तत्र श्रीव्यासनारदौ तस्यापि गुरुपरमगुरु, तथापि पुनस्तन्मुखनिःसृतं श्रीभागवतं तयोरप्यश्रुतचरमिव जातमित्येवं श्रीशुकस्तावप्युपदिदेश देश्यमित्यभिप्रायः । यदुक्तम्;

“शुकमुखादमृतद्रवसंयुतम्” [भा. १.१.३] इति ।

तस्मादेवमपि श्रीभागवतस्यैव सर्वाधिक्यम् । मात्स्यादीनां यत् पुराणाधिक्यं श्रूयते, तत्त्वापेक्षिकमिति । अहो किं बहुना ? श्रीकृष्णप्रतिनिधिरूपमेवेदम् ।

*atra yady api tatra śrī-vyāsa-nāradau tasyāpi guru-parama-gurū tathāpi punas tan-mukha-nihsṛtam śrī-bhāgavatam tayor apy aśruta-caram iva jātam ity evam śrī-śukas tāv apy upadideśa deśyam ity abhiprāyaḥ. yad uktam, “śuka-mukhād amṛta-drava-samyutam” iti. tasmād evam api śrī-bhāgavatasyaiva sarvādhikyam. mātsyādīnām yat purāṇādhikyam śrūyate tat tv āpekṣikam iti. aho kiṁ bahunā? śrī-kṛṣṇa-pratinidhi-rūpam evedam.*

Śrī Vyāsadeva and Nārada Muni were present in that assembly. Although these two sages were Śrī Śuka's *guru* and *grand-guru*, respectively, when they heard *Śrīmad-Bhāgavatam* issuing from his lips, they felt as if they had never heard it before. For this reason it is said here that he taught this most significant wisdom even to them. As mentioned earlier, *śuka-mukhād amṛta-drava-samyutam*: “The *Bhāgavatam* is enriched with nectarean juice from the mouth of Śuka” (*Bhāg.* 1.1.3). Thus in this sense also *Śrīmad-Bhāgavatam* is more glorious than any other scripture. Statements about the superiority of other *Purāṇas*, such as the *Matsya Purāṇa*, are only relatively true. What more need be said! Indeed, *Śrīmad-Bhāgavatam* is the very representation of Lord Kṛṣṇa.



## ANUCCHEDA 26.2

यत उक्तं-प्रथम-स्कन्धे;

“कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।

कलौ नष्टदृशामेष पुराणकोऽधुनोदितः ॥”

[भा. १.३.४४] इति ।

अतएव सर्वगुणयुक्तत्वमस्यैव दृष्टं “धर्म” प्रोज्झितकैतवोऽत्र”

[भा. १.१.२] इत्यादिना,

“वेदाः पुराणं काव्यञ्च प्रभुर्मित्रं प्रियेव च ।

बोधयन्तीति हि प्राहुस्त्रिवृद्भागवतं पुनः ॥”

इति मुक्ताफले हेमाद्रिकारवचनेन च ।

*yata uktam prathama-skandhe:*

*“kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha  
kalau naṣṭa-dṛśām eṣa purāṇārko ‘dhunoditaḥ’*

*iti. ata eva sarva-guṇa-yuktatvam asyaiva dṛṣṭam,*

*“dharmaḥ projjhita-kaitavo ‘tra” ity-ādinā.*

*“vedāḥ purāṇam kāvyam ca prabhur mitram priyeva ca  
bodhayantīti hi prāhus tri-vṛd bhāgavatam punaḥ”*

*iti muktā-phale hemādri-kāra-vacanena ca.*

As the First Canto states: “This *Śrīmad Bhāgavatam* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this *Purāṇa*” (*Bhāg.* 1.3.43).

In this way we can see that only *Śrīmad-Bhāgavatam* is full with all virtues, as stated in the second verse of the First Canto: “Here the supreme religion is explained and all cheating propensities are rejected.”

The supremacy of the *Bhāgavatam* is also confirmed by the words of both Vopadeva (in his *Muktā-phala*) and Hemādri: “The *Vedas*, *Purāṇas*, and poetic works instruct one like a master, friend, or beloved, respectively, but *Śrīmad-Bhāgavatam* instructs like all three.”



## ANUCCHEDA 26.3

तस्मान्मन्यन्तां वा केचित् पुराणान्तरेषु वेद-सापेक्षत्वं,  
श्रीभागवते तु तथा सम्भावना निरस्तेत्यपि स्वयमेव लब्धं  
भवति । अतएव परमश्रुतिरूपत्वं तस्य । यथोक्तम्;

“कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।

संवादः समभूत् तात यत्रैषा सात्वती श्रुति ॥” [भा.१.४.७] इति ।

अथ यत् खलु सर्वं पुराणजातमाविर्भाव्येत्यादिकं पूर्वमुक्तं,  
तत्तु प्रथमस्कन्धगतश्रीव्यासनारदसंवादेनैव प्रमेयम् ॥ २६ ॥

*tasman manyantām vā kecit purāṇāntareṣu veda-  
sāpekṣatvaṁ śrī-bhāgavate tu tathā sambhāvanā  
nirastety api svayam eva labdham bhavati. ata eva  
parama-śruti-rūpatvaṁ tasya. yathoktam*

*“katham vā pāṇḍaveyasya rājarṣer muninā saha  
samvādaḥ samabhūt tāta yatraiṣā sātvatī śrutiḥ”*

*iti. atha yat khalu sarvaṁ purāṇa-jātam āvirbhāvyety-  
ādikam pūrvam uktam tat tu prathama-skandha-gata-śrī-  
vyāsa-nārada-samvādenaiva prameyam.*

Consequently, while some may think that other *Purāṇas* need the support of the *Vedas*' authority, *Śrīmad-Bhāgavatam* explicitly refutes the possibility that it may be dependent in this way; we thus receive the *Bhāgavatam* on its own authority. For this reason it is in fact the highest manifestation of *śruti* [the original *Vedas*]. As it is said, “How did it so happen that King Parīkṣit met this great sage, making it possible for this Vedic text for the pure Vaiṣṇavas (*sātvatī śrutiḥ*) to be sung to Him?” (*Bhāg.1.4.7*).

That *Śrīmad-Bhāgavatam* was compiled after the other *Purāṇas*, as mentioned earlier, is known from the dialogue between Śrī Vyāsa and Nārada Muni in the First Canto.

## COMMENTARY



Vedic tradition recognizes three ways of teaching—like a ruler, like a friend, and like a lover. The *Vedas* speak in an

imperative voice, like an overlord: *satyaṁ vada dharmam cara*. "Speak the truth and be religious" (*Taittirīya Up.* 1.11). The *Vedas* do not need to offer logical reasons for following their instructions. One is expected to obey without question. The *Purāṇas* instruct like a friend, narrating stories with moral conclusions and providing reasoned explanations when required. *Kāvya*, or poetic literature, gives counsel like a beloved lady, speaking sweetly but indirectly. Instructions are expressed in an aesthetically pleasing way to attract the reader or hearer. *Śrīmad-Bhāgavatam* uses all three of these methods to convey its teachings.

Just as a phrase or song becomes more significant when an eminent personality quotes or sings it, so the *Bhāgavatam* has increased in significance because the eminent Śukadeva Gosvāmī recited it. He narrated the *Bhāgavatam* in such a marvelous way that both his *guru*, Śrī Vyāsadeva, and his *param guru*, Śrī Nārada Muni, were amazed. They felt as if they had never heard it before.

The customary etiquette is that a disciple should neither take a higher seat than his teachers nor speak as an authority in their presence. Śukadeva Gosvāmī's speaking *Śrīmad-Bhāgavatam* in the presence of his *gurus* is one of the rare exceptions. Because his *gurus* consented to it, however, Śrī Śuka is faultless, as Śrī Viśvanātha Cakravartī Thākura points out in his commentary on *Bhāgavatam* 1.17.29, which describes Śuka's accepting the speaker's seat. From the narrations of the *Mahābhārata* we learn that Nārada and Vyāsa were often called upon to address various audiences on the subjects of *karma*, *yoga*, and *jñāna*. They rarely had an opportunity to hear such an extraordinarily pure *Bhāgavata* discourse. So they were moved to great ecstasy when the nectarlike juice of topics concerning the Supreme Personality of Godhead issued from the lips of Śrī Śuka, their qualified disciple.

*Śrīmad-Bhāgavatam*'s special greatness is thus due to its unparalleled author, its eminent speaker, and its elevated

audience. No other scripture in recorded history has ever had such an audience, except perhaps when Grandfather Bhīṣma, after the Kurukṣetra War, instructed King Yudhiṣṭhīra from his bed of arrows. Bhīṣma's main purpose, however, was to convince Yudhiṣṭhīra to begin managing his kingdom. By contrast, *Śrīmad-Bhāgavatam* was spoken in just the opposite context: King Parīkṣit, having renounced his kingdom, simply wanted to hear *kṛṣṇa-kathā* and in this way discharge the only duty of a dying man. Śrī Śukadeva thus had no need to dilute his narration with talk of lower religious principles. Therefore *Śrīmad-Bhāgavatam* is the most perfect and complete transcendental scripture. It does not even depend on the support of the *Vedas*.

Indeed, the sunlike *Śrīmad-Bhāgavatam* is the very representation of Lord Kṛṣṇa. The Lord possesses all good qualities, as Śrīla Rūpa Gosvāmī explains in *Bhakti-rasāmṛta-sindhu* (2.1.17):

*nāyakānām śīro-ratnam kṛṣṇas tu bhagavān svayam  
yatra nityatayā sarve virājante mahā-guṇāḥ*

Lord Śrī Kṛṣṇa, the original Personality of Godhead, is the crest jewel of all heroes. All wonderful qualities are eternally present in Him.

Since *Śrīmad-Bhāgavatam* is nondifferent from Kṛṣṇa, it is also a reservoir of all good qualities. When Lord Kṛṣṇa appeared He destroyed many demons and protected His saintly devotees. In the same way, the *Bhāgavata Purāṇa* uproots the demoniac influence in society and protects saintly persons with its ambrosial narrations. Other scriptures speak about fruitive activities, impersonal Brahman, or yoga, and they may or may not say something about the transcendental path of love of Godhead. But the *Bhāgavatam* kicks out all types of inferior, cheating religion like refuse. Only explanations of the absolute reality find a place in its pages.

Having established *Bhāgavatam* as the supreme *pramāṇa*, in the next *anuccheda* Śrīla Jīva Gosvāmī explains his method of analyzing it.

## ANUCCHEDA 27.1

## METHODOLOGY OF THE ŚAT-SANDARBHA

तदेवं परमनिःश्रेयसनिश्चयाय श्रीभागवतमेव पौर्वापर्याविरोधेन विचार्यते । तत्रास्मिन् सन्दर्भषट्कात्मके ग्रन्थे सूत्रस्थानीयं अवतारिकावाक्यं । विषयवाक्यं श्रीभागवतवाक्यम् । भाष्यरूपा तद्व्याख्या तु सम्प्रति मध्यदेशादौ व्याप्तानद्वैतवादिनो नूनं भगवन्महिमानमवगाहयितुं तद्वादेन कर्तुरितलिपीनां परमवैष्णवानां श्रीधरस्वामिचरणानां शुद्धवैष्णवसिद्धान्तानुगता चेत्तर्हि यथावदेव विलिख्यते ।

*tad evaṁ parama-niḥśreyasa-niścayāya śrī-bhāgavatam eva paurvāparyāvirodhena vicāryate. tatrāsmiṁ Sandarbha-ṣaṭkātmake granthe sūtra-sthānīyam avatārikā-vākyam viṣaya-vākyam śrī-bhāgavata-vākyam. bhāṣya-rūpā tad-vyākhyā tu samprati madhya-deśādaḥ vyāptān advaita-vādinō nūnam bhagavan-mahimānam avagāhayitum tad-vādena karvurita-lipīnām parama-vaiṣṇavānām śrīdhara-svāmi-caraṇānām śuddha-vaiṣṇava-siddhāntānugatā cet tarhi yathāvad eva vilikhyate.*

So it is that we shall focus our attention on studying *Śrīmad-Bhāgavatam* to determine what is the ultimate good in life. While conducting this study, we shall take into consideration how *Śrīmad-Bhāgavatam*'s statements harmonize with its preceding and following texts. In these *Six Sandarbhas*, the statements with which we introduce our explanation of the *Bhāgavatam* verses will serve as the *sūtras*, the *Bhāgavatam* verses themselves will serve as the scriptural text to be analyzed, and the commentary on the *sūtras* will be the explanations of these verses given by the great Vaiṣṇava Śrīdhara Svāmī. Sometimes he inserted Māyāvādī ideas into his writings to make the glories of the Personality of Godhead more attractive to the minds of the impersonalists, who are now quite prevalent, especially in central India. When Śrīdhara Svāmī's commentary accords with strict Vaiṣṇava principles, we shall quote it verbatim.

## ANUCCHEDA 27.2

क्वचित्तेषामेवान्यत्रदृष्टव्याख्यानुसारेण;  
द्रविडादिदेशविख्यातपरमभागवतानां, तेषामेव बाहुल्येन तत्र  
वैष्णवत्वेन प्रसिद्धत्वात्, श्रीभागवत एव, “क्वचित् क्वचिन्  
महाराज द्रविडेषु च भूरिशः” [भा. ११.५.३९] इत्यनेन  
प्रमितमहिम्नां साक्षात् श्रीप्रभुतितः प्रवृत्तसम्प्रदायानां  
श्रीवैष्णवाभिधानां श्रीरामानुजभगवत्पादविरचितश्रीभाष्यादिदृष्ट-  
मतप्रामाण्येन; मूलग्रन्थस्वारस्येन चान्यथा च । अद्वैत-  
व्याख्यानन्तु प्रसिद्धत्वान्नातिवितायते ॥ २७ ॥

*kvacit teṣām evānyatra-drṣṭa-vyākhyānānusāreṇa;  
dravidādi-deśa-vikhyāta-parama-bhāgavatānām teṣām  
eva bāhulyena tatra vaiṣṇavatvena prasiddhatvāt śrī-  
bhāgavata eva:*

*“kvacit kvacin mahā-rāja draviḍeṣu ca bhūriśaḥ”  
ity anena pramita-mahimnām sākṣāc-chrī-prabhṛtitaḥ  
pravṛtta-sāmpradāyānām śrī-vaiṣṇavābhidhānām śrī-  
rāmānuja-bhagavat-pāda-viracita-śrī-bhāṣyādi-drṣṭa-mata-  
prāmānyena mūla-grantha-svārasyena cānyathā ca.  
advaita-vyākhyānam tu prasiddhatvān nātivitāyate.*

Sometimes we shall follow the views Śrīdhara Svāmī has expressed in writings other than his *Bhāgavatam* commentary. In other cases, we shall follow the original meaning of the text by basing our explanations on the authoritative opinions of the venerable Rāmānujācārya Bhagavatpāda, expressed in such works as *Śrī-bhāṣya*. He is the renowned leader of the Vaiṣṇavas of the *Śrī-sāmpradāya*, which originated directly with Goddess Lakṣmī. These great devotees are famous throughout India's southern region (Draviḍa-deśa) and elsewhere. *Śrīmad-Bhāgavatam* itself states that they are well known as devotees of Viṣṇu in the south:

“O king, a few Vaiṣṇavas can be seen here and there in this age, but they can be found in abundance in the Draviḍa” (*Bhāg.* 11.5.39).

Since the principles of *advaita-vāda* are already well known, we shall not discuss them at length.

## COMMENTARY



Here Śrīla Jīva Gosvāmī explains his method of analyzing *Śrīmad-Bhāgavatam*. He plans to follow a format similar to the one Śrīla Vyāsadeva uses in the *Vedānta-sūtra*. In the *Sandarbhas*, the introductory statements are like the *sūtras* in the *Vedānta-sūtra*, the statements of *Śrīmad-Bhāgavatam* constitute the subject to be analyzed, and Śrīla Jīva Gosvāmī's comments on the *Bhāgavatam*'s statements are like the commentary (*bhāṣya*) on the *sūtras*. Jīva Gosvāmī also indicates that his explanations are not his personal opinion or products of his imagination but are given strictly according to the opinions of the previous Vaiṣṇava ācāryas, such as Rāmānujācārya and Śrīdhara Svāmī.

Although Śrīdhara Svāmī accepted the renounced order of life in Śaṅkara's *sampradāya*, which opposes the personalism of Kṛṣṇa consciousness, his commentaries on *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, and *Viṣṇu Purāṇa* make it obvious that he was a great Vaiṣṇava. He clearly states in his commentaries that the Lord's form, qualities, abode, associates, and names are all transcendental and eternal, and that devotion to the Lord continues even after liberation. These key philosophical points are opposed to monism and reveal Śrīdhara Svāmī's true stance.

Śrī Caitanya Mahāprabhu also accepted *sannyāsa* in Śaṅkara's line, but from the beginning His teachings refuted the Māyāvāda doctrine. Hence, Śrī Caitanya's great respect for Śrīdhara Svāmī and his *Bhāgavatam* commentary is proof enough that Śrīdhara Svāmī was not a Māyāvāda *sannyāsī* at heart any more than Śrī Caitanya Mahāprabhu was. Caitanya Mahāprabhu considered all Māyāvādīs offenders at the lotus feet of Kṛṣṇa, the Supreme Personality of Godhead, yet he would not tolerate even mild or indirect criticism of Śrīla Śrīdhara Svāmī. When Vallabha Bhaṭṭa told Lord Caitanya he had written a *Bhāgavatam* commentary that surpassed Śrīdhara Svāmī's, Lord Caitanya rebuked Vallabha and refused to hear it (see *Caitanya-caritāmṛta*, *Antya* 113–137). From this incident we can understand the



exalted status of Śrīdhara Svāmī as a surrendered, pure devotee of the Lord. We can also be certain that Jīva Gosvāmī, as a loyal follower of Lord Caitanya, held Śrīdhara Svāmī's *Bhāgavatam* commentary, *Bhāvārtha-dīpikā*, in high esteem. Thus Śrīla Jīva Gosvāmī refers to Śrīdhara as *parama-vaiṣṇava*, a topmost devotee.

In this *anuccheda* Śrīla Jīva Gosvāmī tells why Śrīdhara Svāmī inserted some Māyāvādī ideas into *Bhāvārtha-dīpikā*. Some of Śaṅkara's followers developed an interest in *Śrīmad-Bhāgavatam* after reading his devotional poems based on the *Bhāgavatam*, but they still maintained their overall impersonal outlook. To attract these *sannyāsīs* toward the path of devotion, Śrīdhara Svāmī wrote a mixed commentary on the spotless *Purāṇa*. Just as a fisherman uses bait to catch fish, occasionally Śrīdhara Svāmī would present monistic opinions about some *Bhāgavatam* verses in order to attract the Māyāvādīs who liked to read the *Bhāgavatam*. This was merely part of his preaching strategy; it doesn't make him a Māyāvādī.

Nevertheless, although Jīva Gosvāmī understands Śrīdhara Svāmī's motives, in the *Sandarbhas* he chooses not to cite the impersonal explanations found in the *Bhāvārtha-dīpikā*. In fact, throughout the *Sandarbhas* Śrīla Jīva Gosvāmī takes every opportunity to demolish the Māyāvāda view. Clearly he does not consider the Māyāvādīs his primary audience, as Śrīdhara Svāmī must have when he wrote his commentary. Jīva Gosvāmī's intended audience is apparent from his declaration in the *Anuccheda* 6 of the *Tattva-Sandarbha*, where he says that no one should read this book who is averse to serving Lord Kṛṣṇa's lotus feet.

Jīva Gosvāmī's intended audience are those already on the path of Kṛṣṇa consciousness or at least interested in taking to it. Naturally, therefore, he says here that he will quote Śrīdhara Svāmī's explanations "only when they are in accordance with pure Vaiṣṇava principles." This statement has caused some modern scholars to criticize Jīva Gosvāmī for not respecting the liberal sentiments of Śrī Caitanya Mahāprabhu, but this criticism arises from a superficial understanding of Lord Caitanya's real attitude.

Śrīdhara Svāmī was not a Māyāvādī, although he did give a monistic slant to some parts of his *Bhāgavatam* commentary. Considering why Śrīdhara Svāmī did this in *Bhāvārtha-dīpikā*, why should Śrīla Jīva Gosvāmī, in an entirely different work meant for an entirely different audience, cite those explanations that oppose the true conclusion of the *Bhāgavatam* and even Śrīdhara Svāmī's own convictions? Śrī Jīva has already established *Śrīmad-Bhāgavatam* as the supreme authority, and from this point on he will not deal with any opinions that contradict it. He makes his policy explicit: He respects the purports of Śrīdhara insofar as they follow the spirit and intent of the *Śrīmad-Bhāgavatam* itself. In this way Śrīla Jīva Gosvāmī remains true to the Vaiṣṇavism of Śrīla Śrīdhara Svāmī and also to his own Gaudīya-sampradāya.

At the end of this *annucheda*, when Jīva Gosvāmī says he is not going to describe the details of the monistic doctrine because they are already well known, he implies that Māyāvāda, though popular, only apparently explains the meaning of the *śāstras* and is not really worthy of discussion. He also implies that he intends to refute it.

Next Śrīla Jīva Gosvāmī describes the sources of evidence other than *Śrīmad-Bhāgavatam* that he plans to cite in the *Ṣaṭ-Sandarbhas*.

#### ANUCCHEDA 28.1

### THE SOURCE OF REFERENCES

अत्र च स्वदर्शितार्थविशेषप्रामाण्यायैव, न तु  
श्रीमद्भागवतवाक्यप्रामाण्याय प्रमाणानि श्रुतिपुराणादिवचनानि  
यथादृष्टमेवोदाहरणीयानि; क्वचित् स्वयमदृष्टाकराणि च  
तत्त्ववादगुरुणामनाधुनिकानां प्रचुरप्रचारितवैष्णवमतविशेषाणां  
दक्षिणादिदेशविरुद्धातशिष्योपशिष्यीभूत श्रीविजयध्वज-  
व्यासतीर्थादिवेदवेदार्थविद्वद्ब्रह्मसूत्रभाष्यादिभ्यः संगृहीतानि ।



*atra ca sva-darśitārtha-viśeṣa-prāmāṇyāyaiva na tu śrīmad-bhāgavata-vākya-prāmāṇyāya pramāṇāni śruti-purāṇādi-vacanāni yathā-dṛṣṭam evodāharāṇīyāni. kvacit svayam adṛṣṭākarāṇi ca tattva-vāda-gurūṇām anādhunikānām pracura-pracārīta-vaiṣṇava-mata-viśeṣānām dakṣiṇādi-deśa-vikhyāta-śiṣyopaśiṣyī-bhūta-śrī-vijayadhvaṇya-vyāsatīrthādi-veda-vedārtha-vidvad-varāṇām śrī-madhvācārya-caraṇānām śrī-bhāgavata-tātparya-bhārata-tātparya-brahma-sūtra-bhāṣyādibhyaḥ saṅgrhītāni.*

Here in the *Ṣaṭ-Sandarbha* I will quote from the *Vedas*, *Purāṇas*, and other such scriptures, just as I have seen them. I will quote these passages to verify my own interpretations, not the statements of *Śrīmad-Bhāgavatam*. Some of the verses quoted here I have not seen in their original texts but have gleaned from citations in the *Bhāgavata-tātparya*, *Bhārata-tātparya*, *Brahma-sūtra-bhāṣya*, and other works by the venerable Madhvācārya, the prolific preacher of the distinct Vaiṣṇava philosophy of Tattvavāda. In his line such disciples and grand-disciples as Vijayadhvaṇya Tīrtha and Vyāsa Tīrtha have appeared; very famous in the south, they are most eminent scholars of the Vedic literature and its interpretation.

### ANUCCHEDA 28.2

तैश्चैवमुक्तं भारततात्पर्ये [२.१.८];

“शास्त्रान्तराणि संजानन् वेदान्तस्य प्रसादतः ।

देशे देशे तथा ग्रन्थान् दुष्ट्वा चैव पृथग्विधान् ॥

यथा स भगवान् व्यासः साक्षान्नारायणः प्रभुः ।

जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ॥” इति ।

तत्र तदुद्धृता श्रुतिः चतुर्वेदशिखाद्या; पुराणञ्च गारुडादीनां सम्प्रति सर्वत्राप्रचरद्रूपमंशादिकं; संहिता च महासंहितादिका; तन्त्रञ्च तन्त्रभागवतादिकं ब्रह्मतर्कादिकमिति ज्ञेयम् ॥ २८ ॥

*tais caivam uktam bhārata-tātparye:*

*“śāstrāntarāṇi sañjānan vedāntasya prasādataḥ*

*deśe deśe tathā granthān dṛṣtvā caiva pṛthag-vidhān  
yathā sa bhagavān vyāsaḥ sākṣān nārāyaṇaḥ prabhuḥ  
jagāda bhāratādyeṣu tathā vakṣye tad-īkṣayā”  
iti. tatra tad-uddhṛtā śrutiś catur-veda-śikhādyā purāṇam  
ca garudādīnām samprati sarvatrapracarad-rūpam  
amśādikam saṁhitā ca mahā-saṁhitādikā tantraṁ ca  
tantra-bhāgavatādikam brahma-tarkādikam iti jñeyam.*

In *Bhārata-tātparya*, Śrī Madhvācārya states, “Having understood other scriptures with the help of the *Vedānta-sūtra*, and having looked at various kinds of scripture in different parts of the country, I shall give my explanation in accordance with what Śrī Vyāsadeva, who is none other than the Supreme Lord Nārāyaṇa, has spoken in *Mahābhārata* and other works. In this description I will carefully adhere to his viewpoint” (*Bhārata-tātparya* 2.7.8).<sup>1</sup>

The texts we will cite from the works of Śrī Madhvācārya will include portions from such Vedic *śrutis* as the *Catur-veda-śikhā*, Purāṇic texts from unavailable parts of the *Garuḍa Purāṇa* and other works, *saṁhitā* texts from the *Mahā-saṁhitā* and similar works, and *tantra* texts from the *Tantra-bhāgavatam*, *Brahma-tarka*, and so on.

### COMMENTARY



Since Śrīla Jīva Gosvāmī has proven *Śrīmad-Bhāgavatam* to be the supreme *pramāṇa*, it needs no further validation. Therefore from this point onward he will quote scripture only to support his explanation. He will cite sources he has read in his own library and elsewhere, and he will also borrow references from the writings of Śrī Madhvācārya, who lived a few centuries before Jīva. Madhvācārya often quotes from books that by Śrī Jīva's time had already been lost.

In Madhvācārya's time (twelfth century A.D.) there were no printing presses. He traveled the length and breadth of India collecting scriptures and philosophical books and copying them by hand at the various temples and libraries he

<sup>1</sup> The current edition of *Bhārata-tātparya* (Udupī, 1971), instead of “*vedāntasya*” reads “*vedān ca asya*” — “having understood the other scriptures and the Vedas by the mercy of the Lord”

visited. He was renowned for his photographic memory, so when he was not allowed to copy the books he found, he read them and later reproduced them from memory. In this way he amassed an immense library at his headquarters in Udupī, in Karnāṭaka. Some say his library had no equal. Unfortunately, it was destroyed by fire, and many of the books he refers to in his writings were lost forever. In several places in the *Sandarbhas* Śrīla Jīva Gosvāmī has to make do with the references from lost works cited from the books of Madhvācārya.

Madhvācārya's Tattvavāda is by definition the philosophy that "everything is real": *sarvaṁ vastu satyam iti tattva-vādaḥ*. The monists say that only Brahman is real, while everything else is a manifestation of Māyā. Both in his writings and in public debates with the leading Māyāvādīs of his time, Madhvācārya soundly defeated the Māyāvāda philosophy with his Tattvavāda.

By relying on books by Śrīla Madhvācārya and his eminent followers as a principal source of evidence, Jīva Gosvāmī shows his indebtedness to them. Jīva Gosvāmī is, however, a follower of Lord Caitanya, whose teachings differ from Madhvācārya's. In his *Sandarbhas* Śrī Jīva plans to draw from those ideas of Madhvācārya that agree with Lord Kṛṣṇa Caitanya Mahāprabhu's *acintya-bhedābheda* philosophy. When examined impartially, the *acintya-bhedābheda* philosophy proves the best and most comprehensive explanation of Vedic knowledge. It is the perfect synthesis of all the Vedic literature because its propounder, Śrī Caitanya, is the Supreme Personality of Godhead. When the Supreme Lord propounds a philosophy, it naturally surpasses all other systems of thought.

Having established *śabda-pramāṇa* as the only independently valid means of knowledge, and having established *Śrīmad-Bhāgavatam* as the topmost form of *śabda-pramāṇa*, here the *pramāṇa* section of *Śrī Tattva-Sandarbha* ends. In the next section Śrīla Jīva Gosvāmī begins discussing the *prameya*, or what we come to know by resorting to the topmost *pramāṇa*.

## ANUCCHEDA 29.1

## AN ANALYSIS OF ŚRĪ ŚUKADEVA GOSVĀMĪ'S FAITH

अथ नमस्कुर्वन्नेव तथाभूतस्य श्रीमद्भागवतस्य तात्पर्यं  
तद्वक्तुर्हृदयनिष्ठापर्यालोचनया संक्षेपतस्तावन्निर्द्धारयति;  
[भा. १२.१२.६८]

“स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावो  
अप्यजितरुचिरलीला-कृष्टसारस्तदीयम् ।  
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं  
तमखिलवृजिनधनं व्याससूनुं नतोऽस्मि ॥”

*atha namas-kurvann eva tathā-bhūtasya śrīmad-  
bhāgavatasya tātparyam tad-vaktur hṛdaya-niṣṭhā-  
paryālocanayā saṅkṣepatas tāvan nirdhārayati:*

*“sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo  
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam vyatanuta kṛpayā  
yas tattva-dīpaṁ purāṇam tam akhila-vṛjina-ghnam vyāsa-  
sūnum nato 'smi”*

Such being the status of *Śrīmad-Bhāgavatam*, Sūta Gosvāmī concisely defines its basic message by turning our attention to the disposition of the heart of its speaker while offering him obeisances:

“I offer my obeisances unto Śrīla Vyāsadeva's son, who destroys all sins and whose mind was filled with the bliss of impersonal realization, being free from any other worldly thought. Yet his heart was enchanted by the beautiful pastimes of Lord Ajita, Kṛṣṇa. Out of compassion he narrated this *Purāṇa*, which illumines reality” (*Bhāg.* 12.12.69).

## ANUCCHEDA 29.2

टीका च श्रीधरस्वामिविरचिता

“श्रीगुरुं नमस्करोति । स्वसुखेनैव निभृतं पूर्णं चेतो यस्य सः ।  
तेनैव व्युदस्तोऽन्यस्मिन् भावो भावना यस्य  
तथाभूतोऽप्यजितस्य रुचिराभिर्लीलाभिराकृष्टः सारः स्वसुखगतं

धैर्यं यस्य सः । तत्त्वदीपं परमार्थप्रकाशकं श्रीभागवतं यो  
व्यतनुत, तं नतोऽस्मिः इत्येषा” ।

*ṭikā ca śrīdhara-svāmi-viracitā—“śrī-gurum namas-karoti.  
sva-sukhenaiva nibhṛtam pūrṇam ceto yasya saḥ. tenaiva  
vyudasto ‘nyasmin bhāvo bhāvanā yasya tathā-bhūto ‘py  
ajītasya rucirābhir līlābhir ākr̥ṣṭaḥ sārāḥ sva-sukha-gatam  
dhairyam yasya saḥ. tattva-dīpaṁ paramārtha-prakāśakam  
śrī-bhāgavatam yo vyatanuta tam nato ‘smi ity” eṣā.*

Śrīdhara Svāmī explains in his commentary:

“Sūta Gosvāmī offers obeisances to his spiritual master (Śrī Śuka), whose mind was filled only with the bliss of the self, and who had thus put aside all other thoughts. But even at that elevated stage his mind was drawn to the enchanting pastimes of Lord Ajita, and this attraction caused him to abandon his sober attachment to impersonal bliss. I offer my obeisances unto him, the speaker of *Śrīmad-Bhāgavatam*, which illumines the supreme goal of life.”

### ANUCCHEDA 29.3

एवमेव द्वितीये तद्वाक्यमेव; “प्रायेण मुनयो राजन्” [भा.  
२.१.७] इत्यादिपद्यत्रयमनुसन्धेयम् । अत्राखिलवृजिनं  
तादृशभावस्य प्रतिकूलमुदासीनञ्च ज्ञेयम् । तदेवमिह सम्बन्धि  
तत्त्वं ब्रह्मानन्दादपि प्रकुष्ठो रुचिरलीलाविशिष्टः श्रीमानजित  
एव । स च पूर्णत्वेन मुख्यतया श्रीकृष्णसंज्ञ एवेति  
श्रीबादरायणसमाधौ व्यक्तीभविष्यति । तथा प्रयोजनाख्यः  
पुरुषार्थश्च तादृशतदासक्तिजनकं तत्प्रेमसुखमेव । ततोऽभि-  
धेयमपि तादृशतत्प्रेमजनकं तल्लीलाश्रवणादिलक्षणं  
तद्भजनमेवेत्यायातम् । अत्र ‘व्याससूनुम्’ इति ब्रह्मवैवर्त्ता-  
नुसारेण श्रीकृष्णवराज्जन्मत एव मायया तस्यास्पृष्टत्वं सूचितम् ।  
श्रीसूतः श्रीशौनकम् ॥ २९ ॥

*evam eva dvitiye tad-vākyaṁ eva “prāyeṇa munayo rājan”  
ity-ādi-padya-trayaṁ anusandheyam. atrākhila-vṛjinam*

*tādṛśa-bhāvasya pratikūlam udāsīnam ca jñeyam. tad  
 evam iha sambandhi-tattvam brahmānandād api prakṛṣṭo  
 rucira-līlā-viśiṣṭaḥ śrīmān ajita eva. sa ca pūmatvena  
 mukhyatayā śrī-kṛṣṇa-samjñā eveti śrī-bādarāyaṇa-  
 samādhau vyakti-bhaviṣyati. tathā prayojanākhyāḥ  
 puruṣārthaś ca tādṛśa-tad-āsakti-janakam  
 tat-prema-sukham eva. tato 'bhidheyam api tādṛśa-tat-  
 prema-janakam tal-līlā-śravaṇādi-lakṣaṇam tad-bhajanam  
 evety āyātam. atra "vyāsa-sūnum" iti brahma-  
 vaivartānusāreṇa śrī-kṛṣṇa-varāj janmata eva māyayā  
 tasyāsprṣṭatvam sūcitam. śrī-sūtaḥ śrī-śaunakam.*

Similarly worth examining are the three verses Śrī Śuka speaks in the Second Canto that begin with *prāyeṇa munayo rājan* (*Bhāg.* 2.1.7–9). In the verse under discussion (*Bhāg.* 12.12.69) we should understand that the words *akhila-vṛjīnam* (all inauspicious things) indicate everything contrary or irrelevant to devotional service.

Therefore the subject of this book (*sambandhi-tattva*) is Śrīmān Ajita, who transcends the ecstasy of impersonal realization and is distinguished by His enchanting pleasure pastimes. Later, in the context of our discussion of Śrīla Vyāsa's trance, it will be made clear that in His fullest manifestation, Lord Ajita is primarily named Śrī Kṛṣṇa.

Similarly, the final goal (*prayojana-tattva*) is the happiness of love for Kṛṣṇa, which leads to the sort of attachment to Him that Śrī Śuka experienced. And thus our means (*abhidheya*) is service to Him, characterized by such devotional processes as hearing His divine pastimes; this activity generates love for Him, as it did in the case of Śrī Śuka. The identity of each of these three principles follows as a natural logical sequence.

The phrase *vyāsa-sūnum* (son of Śrī Vyāsa) in *Śrīmad-Bhāgavatam* 12.12.69 alludes to something described in the *Brahma-Vaivarta Purāṇa*—namely, that Śukadeva, because of Śrī Kṛṣṇa's benediction, remained untouched by Māyā from his very birth.

The verse under discussion was spoken by Śrī Sūta to Śrī Śaunaka.

## COMMENTARY



In the preceding *anucchedas*, Śrīla Jīva Gosvāmī compared and contrasted the *Vedas*, *Vedānta*, *Itihāsas*, and *Purāṇas* to show that *Śrīmad-Bhāgavatam* is the topmost *pramāṇa*. Now, at the commencement of his analysis of the *Bhāgavatam* itself, he again performs *maṅgalācaraṇa* to further invoke auspiciousness for his sacred undertaking of writing the *Ṣaṭ-Sandarbhas*. Once again he uses a *Bhāgavatam* verse as his invocation. By quoting from Sūta Gosvāmī's prayers to Śukadeva, Jīva Gosvāmī himself reveres Śukadeva Gosvāmī to invoke his blessings, so that Jīva may present the purport of *Śrīmad-Bhāgavatam* without any deviation. Then he points out the *tattvas* of *sambandha*, *abhidheya*, and *prayojana* in the quoted verse.

Unlike commentators who twist the *Bhāgavatam*'s statements to support their own ideas, Śrīla Jīva Gosvāmī has no interest in forcing his personal opinions on us. He wants to explain *Śrīmad-Bhāgavatam* as it is. To this end he uses a flawless technique, one that leaves no room to doubt the validity of his conclusions. First he has us consider the heart of the original writer, Śrīla Vyāsadeva, and the heart of the speakers, Śukadeva Gosvāmī and Sūta Gosvāmī. Then he analyzes the text of the *Bhāgavatam* in light of that examination, incontrovertibly establishing the purpose of this topmost *pramāṇa*.

In the verse quoted from *Śrīmad-Bhāgavatam* in *Anuccheda* 29.1, Sūta Gosvāmī reveals something about the life of Śukadeva Gosvāmī, describing how he became enchanted by the pastimes of Kṛṣṇa even while absorbed in the bliss of Brahman. Sūta's purpose was to show the firm conviction Śukadeva had in *Śrīmad-Bhāgavatam* when he narrated it to Parīkṣit Mahārāja. Śukadeva was self-realized even while in the womb. Indeed, he was so absorbed in the bliss of Brahman that he wanted to stay there to avoid being attacked by Māyā. He left the womb only when Lord Kṛṣṇa personally assured him that Māyā would not capture him. (Śrīla Jīva Gosvāmī informs us that this description is found



in the *Brahma-vaivarta Purāṇa*.<sup>2</sup>) As we learn from Chapter Seven of *Śrīmad-Bhāgavatam*, First Canto, and from the texts that Śrīla Jīva Gosvāmī will quote below, as soon as Śukadeva took birth he left his father's hermitage for the forest. Later, when he heard a few of Vyāsadeva's disciples reciting selected *Bhāgavatam* verses, his mind became so enthralled that he abandoned his impersonal meditation on Brahman and began studying the *Bhāgavatam* under his great father. Despite all this, however, some Māyāvādīs insist that because Śrīla Śukadeva Gosvāmī was attached to impersonal Brahman realization even before his birth, he must have remained fixed in this ideal. Therefore, they conclude, *Śrīmad-Bhāgavatam* in fact promotes impersonalism. The prayer of Sūta Gosvāmī quoted here refutes this speculation.

Another reason Śrīla Jīva Gosvāmī quotes Sūta's prayer is to reveal the essential purport of *Śrīmad-Bhāgavatam*: That the happiness of Kṛṣṇa consciousness surpasses all other kinds of happiness, including that enjoyed by merging into God's impersonal effulgence. In the Second Canto (*Bhāg.* 2.1.7-9), Śukadeva Gosvāmī himself confirms the superiority of the bliss of *bhakti*:

*prāyeṇa munayo rājan nivṛttā vidhi-śedhataḥ  
nairguṇya-sthā ramante sma guṇānukathane hareḥ  
idaṁ bhāgavatam nāma purāṇam brahma-sammitam  
adhītavān dvāparādaḥ pitur dvaipāyanād aham  
pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā  
grhīta-cetā rājarṣe ākhyānam yad adhītavān*

O King Parīkṣit, generally even the Brahman realized souls, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord. At the end of the Dvāpara-yuga, I studied this great essence of the Vedas, named *Śrīmad-Bhāgavatam*, from my father, Śrīla Dvaipāyana Vyāsadeva. O saintly King, I was certainly situated perfectly in Brahman realization, beyond the three modes of nature, yet I was still attracted by the delineation of the pastimes of the Lord. Therefore I studied this *Purāṇa*.

<sup>2</sup>This story is not in current editions of the *Brahma-vaivarta Purāṇa*



This incident from Śukadeva's life demonstrates the wonderful potency of *Śrīmad-Bhāgavatam*—that it was able to captivate the heart of a Brahman realized person.

In the next *anuccheda*, Śrīla Jīva Gosvāmī begins analyzing the heart of Śrīla Vyāsadeva.

### ANUCCHEDA 30.1

#### ANALYSIS OF ŚRĪLA VYĀSADEVA'S TRANCE PART I

तादृशमेव तात्पर्यं करिष्यमाणतद्ग्रन्थप्रतिपाद्यतत्त्व-निर्णयकृते  
तत्प्रवक्तृश्रीबादरायणकृते समाधावपि संक्षेपत एव निद्वारयति;

“भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।

अपश्यत्पुरुषं पूर्णं मायाञ्च तदपाश्रयाम् ॥

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।

परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपद्यते ॥

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।

लोकस्याजानतो व्यासश्चक्रे सात्वतसंहिताम् ॥

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।

भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥

स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।

शुकमध्यापयामास निवृत्तिनिरतं मुनिम् ॥”

[भा. १.७.४-८]

*tādṛśam eva tātparyam kariṣyamāṇa-tad-grantha-  
pratipādyā-tattva-nimāya-kṛte tat-pravakṭṛ-śrī-bādarāyaṇa-  
kṛte samādhāv api saṅkṣepata eva nirdhārayati:*

*“bhakti-yogena manasi samyak praṇihite ‘male  
apaśyat puruṣam pūṇam māyām ca tad-apāśrayām  
yayā sammohito jīva ātmānam tri-guṇātmakam  
paro ‘pi manute ‘nartham tat-kṛtam cābhipadyate  
anarthopaśamam sāksād bhakti-yogam adhokṣaje  
lokasyājānato vyāsaś\* cakre sātva-ta-saṁhitām*

\*This is a variant reading from the BBT edition which reads, *lokasyājānato vidvānś*

*yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe  
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā  
sa saṁhitām bhāgavatīm kṛtvānukramya cātmajam  
śukam adhyāpayāmāsa nivṛtti-nirataṁ munim*”

Śrī Sūta Gosvāmī elucidates the same basic message of *Bhāgavatam* while describing the meditative trance of its author, Śrī Vyāsadeva. What Vyāsadeva experienced indicates the principles he will later establish in his book, *Śrīmad-Bhāgavatam*. Śrī Sūta describes this trance in brief:

“In his pure heart which was fixed on the Lord by the process of devotional service, he saw the Absolute Personality of Godhead along with His external energy, which was supported by Him. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the process of devotional service to Lord Kṛṣṇa. But the mass of people do not know this, and therefore the learned Vyāsadeva composed this *Sātvata-saṁhitā* [*Śrīmad-Bhāgavatam*]. Simply by giving aural reception to this *Śrīmad Bhāgavatam*, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, manifests at once and extinguishes the fire of lamentation, illusion, and fearfulness. The great sage Vyāsadeva, after composing the *Śrīmad-Bhāgavatam* and editing it, taught it to His son, Śrī Śukadeva Gosvāmī, who was situated on the path of renunciation” (*Bhāg.* 1.7.4–8).

### ANUCCHEDA 30.2

तत्र; “स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः ।

कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥”

[भा. १.७.९]

इति श्रीशौनकप्रश्नानन्तरञ्च;

“आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥

हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः ।

अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥”

[भा. १.७.१०-११] भक्तियोगेनप्रेम्ना;

“अस्त्वेवमङ्ग भजतां भगवान्मुकुन्दो ।

मुक्तिं ददाति कर्हिचित् स्म न भक्तियोगम् ॥”

[भा. ५.६.१८] इत्यत्र प्रसिद्धेः ।

*tatra:*

“*sa vai nivṛtti-nirataḥ sarvatropেকṣako munih  
kasya vā br̥hatīm etām ātmārāmaḥ samabhyasat*  
*iti śaunaka-praśnānantaram ca:*

“*ātmārāmāś ca munayo nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ  
harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ  
adhyagān mahad ākhyānam nityam viṣṇu-jana-priyaḥ*  
*bhakti-yogena premnā.*

“*astv evam aṅga bhagavān bhajatām mukundo  
muktim dadāti karhicit sma na bhakti-yogam*  
*ity atra prasiddheḥ.*

Śaunaka Rṣi then inquires:

“Śrī Śukadeva Gosvāmī was engaged in renunciation and was indifferent towards everything. He was self satisfied then why did he take the trouble to undergo the study of such a vast literature?” (*Bhāg. 1.7.9*)

Sūta Gosvāmī replies:

“Even the great thinkers, the *ātmārāma*, though freed from all kinds of material bondage, render unalloyed devotional service unto the Personality of Godhead. This is because the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. Honorable Śukadeva Gosvāmī, the son of Śrīla Vyāsadeva, whose mind was captivated by the enchanting qualities of Lord Hari, therefore he underwent the study of this great narration [*Śrīmad-Bhāgavatam*]. He is very dear to the devotees” (*Bhāg. 1.7.10-11*).

The phrase *bhakti-yogena* (through devotional service) [in *Bhāgavatam* 1.7.4] means “through love of God,” since the same meaning is conveyed in the following statement:

“My dear King, the Supreme Personality of Godhead, Mukunda, sometimes grants liberation to those engaged in getting His favor, but He rarely grants *bhakti-yoga*, pure love for Him” (*Bhāg.* 5.6.18).

### ANUCCHEDA 30.3

प्रणिहिते समाहिते, “समाधिनानुस्मर तद्विचेष्टितम्”  
[भा. १.५.१३] इति तं प्रति श्रीनारदोपदेशात् । पूर्णपदस्य  
मुक्तप्रग्रहया वृत्त्या,

“भगवानिति शब्दोऽयं तथा पुरुष इत्यपि ।  
वर्तते निरुपाधिश्च वासुदेवेऽखिलात्मनि ॥”

इति पाद्मोत्तरखण्डवचनावष्टम्भेन [२२६.६८], तथा  
“कामकामो यजेत् सोममकामः पुरुषं परम् ॥”  
“अकामः सर्वकामो वा मोक्षकाम उदारधीः ।  
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥”

[भा. २.३.९-१०] इत्यस्य वाक्यद्वयस्य पूर्ववाक्ये “पुरुषं  
परमात्मानं प्रकृत्येकोपाधिम्,” उत्तरवाक्ये “पुरुषं पूर्णं  
निरुपाधिम्” इति टीकानुसारेण च, पूर्णः पुरुषोऽत्र स्वयं-  
भगवानेवोच्यते ॥ ३० ॥

*praṇihite samāhite, “samādhinānusmara tad-vicēṣṭitam” iti  
tam prati śrī-nāradopadeśāt. pūrṇa-padasya mukta-  
pragrahayā vṛttyā, “bhagavān iti śabda ‘yaṁ tathā puruṣa  
ity api vartate nirupādhiś ca vāsudeve ‘khilātmani”  
iti pādmottara-khaṇḍa-vacanāvaṣṭambhena, tathā:  
“kāma-kāmo yajet somam akāmaḥ puruṣaṁ param  
akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ  
tīvrena bhakti-yogena yajeta puruṣaṁ param”  
ity asya vākya-dvayasya pūrva-vākye, “puruṣaṁ —  
paramātmānam prakṛtyeko-pādhim,” uttara-vākye,  
“puruṣaṁ pūrṇam nirupādhim,” iti ṭīkānusāreṇa ca, pūrṇaḥ  
puruṣo ‘tra svayam bhagavān evocyate.*

The word *pranīhite* (fixed) means “concentrated in meditation.” Previously, Nārada Muni had instructed Vyāsadeva to “experience the pastimes of Lord Kṛṣṇa in trance” (*Bhāg.* 1.5.13). The word *pūrṇa* (complete) should be understood here in its full, unrestricted sense, as corroborated by the *Padma Purāṇa* (*Uttara-khaṇḍa* 226.68): “The words *bhagavān* and *puruṣa*, when free from limiting modifiers, refer to Lord Vāsudeva [Kṛṣṇa], the Supersoul of all.” This is further verified in Śrīdhara Svāmī’s commentary on the following two verses:

“One who desires sense gratification should worship the moon, but one who has no material desires worships the Supersoul. An intelligent person, whether he be full of material desires, without any material desires, or desiring liberation, must by all means worship only the Personality of Godhead by devotional service” (*Bhāg.* 2.3.9–10).

Śrīla Śrīdhara Svāmī states that the word *puruṣa* in the first of these two verses indicates the Supersoul, whose *upādhi* (apparently limiting qualification) is material nature, while the same word in the second verse indicates the complete Personality of Godhead, who is free from all *upādhis*. Thus the phrase *pūrṇa-puruṣa* [in *Bhāgavatam* 1.7.4, quoted in *Anuccheda* 30.1] refers to the original Personality of Godhead.

#### COMMENTARY



To understand the meaning of a profound book like *Śrīmad-Bhāgavatam*, it is important to understand the author’s faith and experience. These two factors guide his writing, and, as in this case, if the subsequent speaker of the book shares the author’s faith and experience, then the author’s ideas will be accurately conveyed. To understand the mind or heart of Śrīla Vyāsadeva, Śrīla Jīva Gosvāmī analyzes Vyāsa’s trance, which is the source of *Śrīmad-Bhāgavatam* and reveals its essential idea. With this analysis accomplished, Jīva makes it the basis for his explanation of the whole *Bhāgavatam*. He therefore used twenty *anucchedas* of the *Tattva-Sandarbha* (30–49) just to explore the inner purpose

of Śrīla Vyāsadeva's heart and show how Śukadeva Gosvāmī's heart perfectly reflects it.

In the previous *anuccheda* Śrīla Jīva Gosvāmī described Śukadeva's heart even before beginning to analyze Śrīla Vyāsadeva's. Jīva did this to invoke the blessings of Śrī Śuka, from whom even Śrīla Vyāsadeva was eager to hear the *Bhāgavatam*. The description of Śukadeva in the previous *anuccheda*, moreover, was based on a single verse Sūta Gosvāmī spoke in glorification of his *guru*. By contrast, Vyāsadeva's trance is described in six verses. It was thus also more convenient for Jīva Gosvāmī to discuss Śukadeva's mood before Vyāsadeva's. In doing so he follows the *sūcī-kaṭāha-nyāya*, or "the principle of the needle and the kettle,"<sup>3</sup> which means that when faced with a complex undertaking one should execute the smaller tasks first.

In *Bhāgavatam* 1.7.4 (quoted in *Anuccheda* 30.1) the term *bhakti-yogena* means "by *prema*, or pure love of Godhead," because only in the state of pure love of Godhead can one see the Supreme Personality of Godhead along with His potencies. That *bhakti-yogena* means "by *prema*" is confirmed by the word *amala*, meaning "pure" and referring to the condition of Śrīla Vyāsadeva's heart.

According to Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu* (1.2.1), *bhakti* is of three varieties: *sa bhaktiḥ sādhanam bhāvaḥ premā ceti tridhositā*. "Bhakti is of three types—*sādhana*, *bhāva*, and *prema*." One who attains *prema-bhakti* realizes Kṛṣṇa both within and without, and this realization vanquishes both his ignorance about the self and his material miseries. Śrīla Rūpa Gosvāmī further describes *prema-bhakti* as follows: *sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā*. "[*Prema-bhakti*] is specially characterized by the experience of intense bliss by its attracting Kṛṣṇa" (*Bhakti-rasāmṛta-sindhu* 1.1.17).

Śrīla Jīva Gosvāmī concludes, therefore, that it was by the influence of *prema-bhakti* alone that Śrīla Vyāsa realized in his trance *bhagavat-tattva* along with *māyā-tattva*,

<sup>3</sup> The basis of the principle is that when a metal-worker is given two jobs, making a needle and making a kettle, he will fashion the needle first and get it out of the way.

*jīva-tattva*, and *bhakti-tattva*. In other words, he saw the original Personality of Godhead, Lord Śrī Kṛṣṇa, along with His external, marginal, and internal potencies. The material creation is a manifestation of Lord Kṛṣṇa's external potency, and the living entities constitute His marginal potency. The living entities tend to be overcome and bewildered by *Māyā*, the Lord's external potency.

In his pure state the living entity is completely free from the influence of the external potency, but when under *Māyā*'s control he considers himself material. This attitude compels him to suffer the repetition of birth and death, an unnatural disease-like condition for the living being. Vyāsadeva saw in his trance the solution to this predicament—*bhakti-yoga*, or devotional service unto Lord Adhokṣaja, beginning with hearing about Him. Since most of human society is ignorant of this solution, Vyāsadeva composed *Śrīmad-Bhāgavatam* to propagate it.

The term *bhakti-yoga* mentioned in *Bhāgavatam* (1.7.6) refers to *sādhana-bhakti*, which is the stage of devotional service in practice. This stage is based on strict following of devotional regulations. In *prema-bhakti*, the advanced stage of *bhakti-yoga*, because one is free of all material contamination, one surely and steadily engages in devotional service with spontaneous affection. The devotee who has reached this stage of advancement generally still follows the *sādhana* principles, while inwardly his heart is bathed in waves of blissful emotion rising from his spontaneous mood of loving service. Śrīla Vyāsadeva composed the *Sātvata-saṁhitā*,<sup>4</sup> *Śrīmad-Bhāgavatam*, to explain the principles of *bhakti-yoga* in the *sādhana* and *prema* phases, along with the intermediate phase of *bhāva-bhakti*, "devotional service with developing ecstasy."

In the next *Bhāgavatam* verse (1.7.7), *bhakti* means *prema-bhakti*, because, as the verse states, only at that stage is one completely free from lamentation, delusion, and fear. The word *utpadyate* literally means "is generated," but here it means "becomes manifest" because *prema-bhakti*, being the internal potency of the Supreme Lord cannot be gener-

<sup>4</sup> The term "*sātvata*" has the same meaning as *bhāgavata*. "*Saṁhitā*" means a compilation.



ated; rather, it appears within the heart of an advancing devotee by the blessings of the Lord and His pure devotee.

Śrīla Jīva Gosvāmī goes on to explain that although there are various *puruṣa* incarnations of the Supreme Lord who create, maintain, and destroy this world, the term *puruṣam pūrṇam* in *Bhāgavatam* (1.7.4) indicates the original Personality of Godhead, Śrī Kṛṣṇa. Every word in a language has its own energy, by which it conveys meaning. Words can take on varied meanings depending on whether they exhibit their primary or their secondary energies. Each word has one primary meaning and may have several secondary meanings. When a word is not restricted by its context, one should accept its primary meaning. With the term *pūrṇa-puruṣa* in *Bhāgavatam* (1.7.4), the unrestricted meaning (*mukhya-vṛtti*) of the word *pūrṇa* (literally “complete” or “perfect”) indicates Lord Śrī Kṛṣṇa, who alone is free of all limitations. Lord Viṣṇu’s *puruṣa* incarnations are also supreme and perfect, but They appear limited in some ways, and these limitations distinguish them from the *pūrṇa-puruṣa*. This distinction is implied in the *Bhāgavatam* statement *ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*: “All of the above-mentioned incarnations [listed in the preceding verses] are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead” (*Bhāg.* 1.3.28). In the *Bhakti-rasāmṛta-sindhu* (2.1.43) Śrīla Rūpa Gosvāmī explains how Kṛṣṇa has four qualities that none of His expansions possess, namely His wonderful pastimes, His extraordinary associates, His enchanting flute-playing, and His unsurpassed beauty.

This explanation of the word *pūrṇa* is further supported by the use of the phrase *kṛṣṇe parama-pūruṣe* in *Bhāgavatam* (1.7.7). Here *parama-pūruṣe* is in apposition to the name Kṛṣṇa, clearly indicating equivalence. Commenting on the use of a virtually identical term—*puruṣam param*—in the Second Canto of the *Bhāgavatam* (2.3.10), Śrīdhara Svāmī says that it refers to the *pūrṇa-puruṣa*, or the complete person.



Etymologically, *puruṣa* means “one who lies down in the city,” the city here being a metaphor for the body. Thus the word *puruṣa* indicates the Supersoul within everyone's body. The Supersoul is the controller of the material energy, but He is never influenced by it. Lord Śrī Kṛṣṇa, on the other hand, is never directly involved with the material nature at all, though He controls it through His *puruṣa* expansions.

Śrīdhara Svāmī uses the word *nirupādhi* (free from all limiting adjuncts) in reference to Kṛṣṇa, who is not the mere *puruṣa* but the *pūrṇa-puruṣa*. Unlike the Supersoul, who is seemingly limited by the *upādhi* of involvement with the material energy, Kṛṣṇa is free from all *upādhis*. This term, *upādhi*, is difficult to grasp and therefore difficult to render into English. It is variously translated as “conditioning,” “limitation,” “false designation,” or “modifier.” In its strict philosophical usage, it means “limiting adjunct,” because an *upādhi*'s effect is to apparently modify the natural state of an object by its proximity or association, though in fact it has no integral or natural relationship with the object.

For example, a naturally colorless crystal will appear reddish when held before a red flower. The reddish tinge is not part of the crystal's nature; rather, because the crystal is near the red flower, the flower “conditions” the crystal to appear reddish. In this way the crystal's redness is an *upādhi*, or limiting adjunct, superimposed by the flower. Similarly, the material body is an *upādhi* superimposed on the soul. The soul is like a crystal in that he is easily influenced, or “colored,” by his association. Thus the soul's proximity to the material body causes him to become mired in material existence and conditioned by the modes of nature. In reality, the soul and Supersoul are *nirupādhi*, without any limiting adjuncts, just like the Personality of Godhead.

One might conclude that this *nirupādhi* condition of the soul implies his absolute equality with the impersonal Supreme. This conclusion is negated by the word *yajeta* (should worship) in the statement *yajeta puruṣam param*, “One should worship the Supreme Person” (*Bhāg.* 2.3.10). The root *yaj* means “to worship a deity.” It would be absurd to advise

someone to worship a deity who is an impersonal entity devoid of attributes. Therefore the meaning of *pūrṇa-puruṣa* is clear without resorting to the impersonal conception of the Supreme to try to explain it.

When Śrīdhara Svāmī says that the Supersoul, the *puruṣa*, has material nature as His *upādhi*, one should not take this statement to mean that material nature conditions the Supersoul as it does the *jīva*. The intended meaning is that although He controls material nature without being influenced or coming in contact with it, His very involvement with material nature seems to be an *upādhi*. The Supersoul is always transcendental to material nature, even though residing within it, just as a head of state always remains a free man, even when he visits the state prison.

In his comment on *Bhāgavatam* (2.3.10), Śrīdhara Svāmī explains that the word *puruṣa* means the Supreme Personality of Godhead, not the Supersoul, because that supreme person is worshiped by advanced souls desiring to enter the spiritual planets, beyond the jurisdiction of even the Supersoul.

The word *adhokṣaja* in *Bhāgavatam* (1.7.6) also refers to Lord Śrī Kṛṣṇa. Etymologically this word means “one who is beyond sense perception,” but it is also a name Lord Kṛṣṇa, received after killing the demoness Pūtānā. The *Hari-varṇśa Purāṇa* (*Viṣṇu-parva* 101.30–32) confirms this:

*adho 'nena śayānena śakaṭāntara-cārinā  
rākṣasī nihatā raudrā śakuni-veṣa-dhārinī*

*pūtānā-nāma ghorā sā mahā-kāyā mahā-balā  
viṣādigdham stanam raudram prayacchantī janārdane*

*dadṛśur nihatām tatra rākṣasīm vana-gocarāḥ  
punar jāto 'yam ity āhur uktas tasmād adhokṣajah*

When baby Kṛṣṇa was sleeping in a cradle under the axle of a cart, a demoness came as the flying witch called Pūtānā to kill Him. She gave her poisoned breasts to baby Kṛṣṇa, but Kṛṣṇa killed her. The residents of Vraja saw Pūtānā, who was gigantic, powerful, and terrible to look at, lying dead in the forest. But Lord Kṛṣṇa was safe,

and the people therefore called Him Adhokṣaja, 'He who has taken another birth under a cart's axle.

The verses describing Vedavyāsa's trance (*Bhāg.* 1.7.4–7) briefly present the quintessence of *Śrīmad-Bhāgavatam*, and with it the main elements of Gauḍīya Vaiṣṇava philosophy. Therefore Śrīla Jīva Gosvāmī says more about these verses in the next *anuccheda*.

### ANUCCHEDA 31.1

## ANALYSIS OF ŚRĪLA VYĀSADEVA'S TRANCE PART II

पूर्वमिति पाठे “पूर्वमेवाहमिहासम्” इति “तत् पुरुषस्य पुरुषत्वम्” इति श्रौतनिर्वचनविशेषपुरस्कारेण च स एवोच्यते । तमपश्यत् श्रीवेदव्यास इति स्वरूपशक्तिमन्तमेवेत्येतत् स्वयमेव लब्धम्; ‘पूर्णं चन्द्रमपश्यत्’ इत्युक्ते ‘कान्तिमन्तमपश्यत्’ इति लभ्यते ।

*pūrvam iti pāṭhe “pūrvam evāham ihāsam” iti “tat puruṣasya puruṣatvam” iti śrauta-nirvacana-viśeṣa-puraskāreṇa ca sa evocyate. tam apaśyat śrī-veda-vyāsa iti svarūpa-śakti-mantam evety etat svayam eva labdham.*

*“pūrnam candram apaśyat” ity ukte “kānti-mantam apaśyat” iti labhyate.*

Even if we consider the alternative reading of *pūrvam* instead of *pūrnam* (in *Bhāgavatam* 1.7.4 quoted above), still the reference here will be to the Personality of Godhead. This is shown by the statements of Vedic *śruti*: “[The Lord said,] I existed here prior (*pūrvam*) to everything else” and “That [existence prior to everything else] is the essential characteristic of the Lord.”

When it is said that Śrī Vyāsa saw the Lord, we should automatically understand that in addition Vyāsa saw Him in His *svarūpa-śakti*, or internal potency, just as when it is said that a person sees the full moon, the implication is that he also sees its effulgence.

## ANUCCHEDA 31.2

अत एव;

“त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ।

मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ॥”

[भा. १.७.२३] इत्युक्तम् । अतएव, “मायाञ्च तदपाश्रयाम्”

[भा. १.७.४] इत्यनेन तस्मिन् अप अपकृष्ट आश्रयो, यस्याः,

निलीय स्थितत्वादिति मायाया न तत्स्वरूपभूतत्वमित्यपि

लभ्यते । वक्ष्यते च; “माया परैत्यभिमुखे च विलज्जमाना”

[भा. २.७.४७] इति ।

ata eva:

“tvam ādyaḥ puruṣaḥ sāksād īśvarah prakṛteh parah

māyām vyudasya cic-chaktyā kaivalye sthita ātmani”

ity uktam. ata eva “māyām ca tad-apāśrayām” ity anena

tasmin apa apakṛṣṭa āśrayo yasyāḥ nilīya sthitatvād iti

māyāyā na tat-svarūpa-bhūtatvam ity api labhyate.

vakṣyate ca, “māyā paraity abhimukhe ca vilajjamānā” iti.

Thus it is said: “You are the original Personality of Godhead, controller of all creations and transcendental to the material energy. You have cast away the effects of the material energy by Your spiritual potency. You are always situated in eternal bliss in Your own Self” (*Bhāg.* 1.7.23).

Therefore we understand the phrase *māyām ca tad-apāśrayam* [in *Bhāgavatam* 1.7.4] to mean that *Māyā* takes shelter of Him in an inferior position, hiding from His sight; thus she does not constitute His *svarūpa*, or essential nature. As said later on, “*Māyā*, feeling ashamed, runs away from the Lord’s direct presence” (*Bhāg.* 2.7.47).

## ANUCCHEDA 31.3

स्वरूपशक्तिरियमत्रैव व्यक्तीभविष्यति

“अनर्थोपशमं साक्षाद्रक्तियोगमधोक्षजे” [भा. १.७.६] इत्यनेन

“आत्मारामाश्च” [भा. १.७.१०] इत्यनेन च । पूर्वत्र हि

भक्तियोगप्रभावः स्वत्वसौ मायाभिभावकतया

स्वरूपशक्तिवृत्तित्वेनैव गम्यते, परत्र च ते गुणा  
ब्रह्मानन्दस्याप्युपरिचरतया, स्वरूपशक्तेः परमवृत्ति-  
तामेवार्हन्तीति । मायाधिष्ठातृपुरुषस्तु तदंशत्वेन, ब्रह्म च  
तदीयनिर्विशेषविभावित्वेन, अपृथक्दृष्टत्वात् पृथक् नोक्ते इति  
ज्ञेयम् । 'तदेतच्च द्वितीय तृतीयसन्दर्भयोः सुष्ठु प्रतिपत्स्यते'  
अतोऽत्र पूर्ववदेव सम्बन्धितत्त्वं निर्द्धारितम् ॥ ३१ ॥

*svarūpa-śaktir iyam atraiva vyakti-bhaviṣyati,*  
"anarthopaśamaṁ sāksād bhakti-yogam adhokṣaje" ity  
anena, "ātmārāmāś ca" ity anena ca.  
*pūrvatra hi bhakti-yoga-prabhāvaḥ khalv asau*  
*māyābhibhāvakatayā svarūpa-śakti-vṛttitvenaiva gamyate*  
*paratra ca te guṇā brahmānandasyāpy*  
*upari-caratayā svarūpa-śakteḥ parama-vṛttitām evārhannti.*  
*māyādhiṣṭhātr-puruṣas tu tad-aṁśatvena brahma ca*  
*tadīya-nirviśeṣāvirbhāvatvena aprthak-dṛṣṭatvāt prthaṁ*  
*nokte iti jñeyam. tad etac ca dvitīya-tṛtīya-Sandarbhayoḥ*  
*suṣṭhu pratipatsyate. ato 'tra pūrva-vad eva sambandhi-*  
*tattvaṁ nirdhāritam.*

We shall explain the Lord's *svarūpa-śakti* when we discuss the two verses, beginning *anarthopaśamaṁ sāksād bhakti-yogam adhokṣaje* and *ātmārāmāś ca* [*Bhāgavatam* 1.7.6 and 10, respectively]. From the statement in the first of these two verses that devotional service can subdue the material energy, *Māyā*, we can infer that the power of devotional service is a function of the Lord's internal energy. The second verse implies that the qualities of Lord Hari constitute the *svarūpa-śakti*'s highest function, superior even to the bliss of Brahman.

These verses do not separately mention *Paramātmā*, the Supreme Lord's plenary portion who controls *Māyā*, or Brahman, the Supreme Lord's nondifferentiated aspect. The reason for this omission is that *Paramātmā* and Brahman were seen to exist within the Personality of Godhead, not separately, a fact we will thoroughly demonstrate later, in the second and third *Sandarbhas*. Thus here, as before, the *sambandhi-tattva*,

or the essential topic of discussion in *Śrīmad-Bhāgavatam* has been defined.

### COMMENTARY



Some editions of *Śrīmad-Bhāgavatam* have the word *pūrvam* (existing before) in place of *pūṇam* in text 1.7.4; this difference does not change the import of the verse. The word *puruṣa* can also mean “He who existed prior to the creation”: *purā āsīt iti puruṣaḥ*. This phrase refers to the Supreme Lord as the source of everything. And this Supreme Lord is Kṛṣṇa, as He Himself confirms in the *Bhagavad-gītā* (10.8): *aham sarvasya prabhavaḥ*. “I am the source of everything.” This is the essential characteristic of the *puruṣa*. Since the adjective *pūrvam* conveys the idea of “existing prior to everything else,” the phrase *puruṣam pūrvam* is equivalent to *puruṣam pūṇam* insofar as both indicate the Supreme Lord, Kṛṣṇa.

Śrī Vyāsa saw the Lord along with His potencies, just as one always sees the full moon along with its effulgent light. The energies of the Lord are always present along with Him, inasmuch as an object’s attributes are always present along with the object. In the *Viṣṇu Purāṇa* (6.5.79) the attributes of Bhagavān, the Supreme Personality of Godhead, are listed:

*jnāna-śakti-balaśvarya-vīrya-tejāṁsy aśeṣataḥ  
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ*

The word *bhagavān* indicates knowledge, sensory power, strength, wealth, prowess, and valor—all without limit and completely devoid of material qualities and their effects.

The supreme person has multifarious potencies, of which three are primary. As the *Viṣṇu Purāṇa* (1.12.69) states, *hlādinī sandhinī samvit tvayy ekā sarva-saṁśraye*: “The *hlādinī*, *sandhinī*, and *samvit* potencies exist only in You [the Supreme Lord], who are the shelter of everything.” *Hlādinī* is the Lord’s pleasure potency, *sandhinī* is His supporting potency, and *samvit* is His cognition potency. These three potencies constitute the Lord’s *svarūpa*, or essential, internal nature. Śrīla Jīva Gosvāmī will give a detailed explanation of these potencies in the *Bhagavat-Sandarbha*.

Śrīla Vyāsadeva saw the Supreme Lord along with these potencies. In the spiritual sky these potencies are inherent in the Lord's own person, but they also have their separate individual personal forms as His associates. In *Anuccheda* 47, Śrīla Jīva Gosvāmī will establish that the form of the Supreme Lord that Śrīla Vyāsadeva saw was Kṛṣṇa in Vṛndāvana, where the Lord is always present with His most intimate devotees. Śrīmatī Rādhikā is Lord Kṛṣṇa's personified pleasure potency, and with Her the Lord performs His most intimate pastimes. It should be understood that in his trance Śrīla Vyāsa also saw Śrīmatī Rādhikā along with Her associates, for the Lord is never separated from His internal potencies.

Besides the Lord's three internal potencies, Vyāsa saw His external potency (Māyā) and His marginal potency (the *jīvas*). Māyā is not part of the Lord's *sva-rūpa*. She is personally present in His entourage, but she chooses to remain out of His sight. Therefore she can never influence the Lord or His internal potencies. Generally a female influences a male by appearing before him, but Māyādevī, the female, external energy of the Supreme, cannot influence the Lord. Therefore it is said that she remains out of His view. As it is said (*Bhāg.* 2.7.47), *māyā paraṁ abhimukhe ca vilajjamānā*: "Māyādevī stays away from the Lord, feeling ashamed to come before Him." Śrīla Baladeva Vidyābhūṣaṇa compares Māyā to a maidservant who discharges her duties outside the king's inner quarters. She does not have the same privileges as his queens, who are like the Supreme Lord's internal potencies, as they can directly associate with their master at all times.

Māyā, the Lord's external energy, is inferior to both His *sva-rūpa-śakti* and His marginal energy, the *jīvas*. Still, she can subdue the *jīvas*. The *jīva*'s vulnerability to illusion is described in *Bhāgavatam* (1.7.5):

*yayā sammohito jīva ātmānam tri-guṇātmakam  
paro 'pi manute 'nartham tat-kṛtam cābhipadyate*

Bewildered by that external energy, the living entity, although transcendental to the three modes of material



nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

Although both the individual soul and the Supersoul are conscious and reside in the same material body, only the *jīva* is bewildered by *Māyā* and suffers material miseries. *Māyā* cannot affect the Lord because He is her master; by His inconceivable power He remains forever beyond her influence.

In the *Bhagavad-gītā* (7.5) Lord Kṛṣṇa tells Arjuna that His marginal energy, the *jīva*, is superior to His separated, material energy, *Māyā*. One may then ask, how does the superior *jīva* come under the control of the inferior nature, *Māyā*? The answer is twofold: because the *jīva* is infinitesimal, and also because *Māyā* can transcend logic in her actions. In the Third Canto of *Śrīmad Bhāgavatam* (3.7.9), Maitreya Muni responds to a question from Vidurā as follows:

*seyam bhagavato māyā yan nayena virudhyate  
īśvarasya vimuktasya kārpanyam uta bandhanam*

The external energy of the Supreme Lord acts contrary to logic [i.e., her behavior cannot be understood simply through logic]; otherwise, how is it possible that the living entity, who is conscious and liberated, becomes bound and miserable?

Commenting on this verse, Śrīla Viśvanātha Cakravartī Thākura gives an analogy: Although the sun is powerfully effulgent, still the cloud, generated from the sun's potency, can cover the sun from the vision of a person on earth. Similarly, although the *jīva* is by nature superior to *Māyā*, she still has the power to cover his vision of the Lord.

Another important point made in this section is that the description of Vyāsa's trance does not explicitly mention either the Supersoul or the impersonal Brahman effulgence. The Supersoul (Paramātmā) is the expansion of the Lord who presides over the affairs of the material energy. In the *Bhagavad-gītā* (9.10) Lord Kṛṣṇa says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: "This material nature is working under My direction, producing all moving and nonmoving beings." Here "My" means "My expansion as Paramātmā"



since it is through His Paramātmā feature that Lord Kṛṣṇa regulates the workings of the material world. Śrīla Jīva Gosvāmī points out that since Paramātmā expands from Kṛṣṇa and is entirely dependent on Him, the description of Vyāsadeva's trance need not mention Paramātmā separately. The same holds true for Brahman, which is nothing but the effulgence emanating from the Lord's transcendental body. Like Paramātmā, Brahman has no existence independent of the Lord. Kṛṣṇa confirms this in the *Bhagavad-gītā* (14.27): *brahmaṇo hi pratiṣṭhāham*. "I am the basis of the impersonal Brahman." According to the *Nirukti* dictionary, *pratiṣṭhīyate asmin iti pratiṣṭhā*: "*Pratiṣṭhā* means 'shelter' or 'basis'." Just as the sun globe is the basis of the sunshine, so Kṛṣṇa is the basis of the Brahman effulgence.

From this analysis of Vedavyāsa's trance, it is clear that the central subject of *Śrīmad-Bhāgavatam* is the Personality of Godhead, Lord Śrī Kṛṣṇa, and that the process for attaining Him is *bhakti-yoga*. Brahman and Paramātmā, being dependent manifestations of the Lord, cannot be separated from Him; but these two features are not the objects of Vyāsadeva's trance and so cannot be the central subjects of His greatest work, *Śrīmad-Bhāgavatam*. We should thus conclude that one who realizes Bhagavān, Lord Kṛṣṇa, automatically realizes Brahman and Paramātmā, in the same way that one who acquires a million dollars automatically possesses all smaller sums.

In the next section Śrīla Jīva Gosvāmī discusses how the living entity comes to be bound up by *māyā*.

### ANUCCHEDA 32.1

#### THE LIVING ENTITY IS DISTINCT FROM THE LORD

अथ प्राक्प्रतिपादितस्यैवाभिधेयस्य प्रयोजनस्य च स्थापकं  
जीवस्य स्वरूपत एव परमेश्वराद्वैलक्षण्यमपश्यदित्याह ययेति ।  
यया मायया सम्मोहितो जीवः स्वयं चिद्रूपत्वेन  
त्रिगुणात्मकाञ्जडात् परोऽप्यात्मानं त्रिगुणात्मकं जडं  
देहादिसंघातं मनुते, तन्मननकुतमनर्थं संसारव्यसनञ्चाभिपद्यते ।

*atha prāk-pratipāditasyaivābhidheyasya prayojanasya ca sthāpakam jīvasya svarūpata eva parameśvarād vailakṣanyam apaśyad ity āha yayeti. yayā māyayā sammohito jīvaḥ svayaṁ cid-rūpatvena tri-guṇātmakāḥ jadāt paro 'py ātmānam tri-guṇātmakam jadam dehādi-saṅghātam manute tan-manana-kṛtam anartham saṁsāra-vyasanam cābhipadyate.*

The process (*abhidheya*) and the goal (*prayojana*), as we have defined them, are based on the essential difference between the Lord and the living entity. That Śrī Vyāsa saw this distinction is shown by the verse beginning *yayā* [*Bhāg.* 1.7.5]. Although the living entity is by nature pure spirit, transcendental to the three inert material modes, when deluded by *Māyā* he considers himself a product of those modes, the inert material body. This delusion causes the living entity to suffer unwanted consequences, namely the miseries of repeated birth and death.

### ANUCCHEDA 32.2

तदेवं जीवस्य चिद्रूपत्वेऽपि, “यया सम्मोहित” इति “मनुत” इति च स्वरूपभूतज्ञानशालित्वं व्यनक्ति, प्रकाशैकरूपस्य तेजसः स्वपरप्रकाशनशक्तिवत्, “अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः” [गीता. ५.१५] इति श्रीगीताभ्यः । तदेवं ‘उपाधेरेव जीवत्वं, तन्नाशस्यैव मोक्षत्वम्’

इति मतान्तरं परिहृतवान् । अत्र “यया सम्मोहितः” इत्यनेन तस्या एव तत्र कर्तृत्वं, भगवतस्तत्रोदासीनत्वं मतम् ।

*tad evam jīvasya cid-rūpatve 'pi, “yayā sammohita” iti “manuta” iti ca svarūpa-bhūta-jñāna-śālitvam vyanakti prakāśaika-rūpasya tejasah sva-para-prakāśana-śakti-vat. : “ajñānenāvṛtam jñānam tena muhyanti jantavaḥ” iti śrī-gītābhyah. tad evam “upādher eva jīvatvam tan-nāśasyaiva mokṣatvam” iti matāntaram parihṛtavān. atra “yayā sammohita” ity anena tasyā eva tatra kartṛtvam bhagavatas tatrodāsīnatvam matam.*

Furthermore, not only does the living being consist of pure spiritual consciousness, but, just as light, which consists of nothing but illumination, also has the capacity to illumine itself and other things, he has consciousness as a component of his essential nature. That the living entity possesses consciousness is implied [in *Bhāgavatam* 1.7.5] by the words *yayā sammohitah* (deluded by that [Māyā]) and *manute* (he considers), and confirmed by the following words from *Bhagavad-gītā* (5.15): "Living beings are bewildered because their consciousness is covered by ignorance." Thus is refuted the contrary opinion that the *jīva* exists only as an *upādhi* of Brahman and that liberation is only the elimination of this *upādhi*.

Here [in *Bhāg.* 1.7.5] the phrase *yayā sammohitah* shows that Māyā alone is responsible for deluding the living being; the Lord remains uninvolved.

### ANUCCHEDA 32.3

वक्ष्यते च;

“विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया ।

विमोहिता विकत्थन्ते ममाहमिति दुर्धियः ॥”

[भा. २.५.१३] इति ।

अत्र 'विलज्जमानया' इत्यनेनेदमायाति; तस्या जीवसम्मोहनं कर्म श्रीभगवते न रोचते इति यद्यपि सा स्वयं जानाति, तथापि “भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य” [भा. ११.२.३७] इति दिशा जीवानामनादिभगवदज्ञानमयवैमुख्यमसहमाना स्वरूपावरणमस्वरूपावेशश्च करोति ॥ ३२ ॥

*vakṣyate ca:*

“*vilajjamānayā yasya sthātum īksā-pathe 'muyā vimohitā vikatthante mamāham iti durdhiyah*”

*iti. atra “vilajjamānayā” ity anenedam āyāti, tasyā*

*jīva-sammohanam karma śrī-bhagavate na rocata iti yady api sā svayam jānāti tathāpi, “bhayam dvitīyābhiniveśataḥ syād īśād apetasya” iti diśā jīvānām*

*anādi-bhagavad-ajñāna-maya-vaimukhyam asahamānā svarūpāvaraṇam asvarūpāveśam ca karoti.*

Later *Śrīmad-Bhāgavatam* [2.5.13] states:

“The external energy of the Lord cannot stand in front of Him, being ashamed of her deeds. The less intelligent people, being bewildered by her, boast of “I” and “Mine.”

Here we can infer from the phrase “being ashamed” (*vilajjamānayā*) that although Māyā knows that her work of bewildering the living beings does not please the Supreme Lord, still she cannot tolerate their turning their backs on Him because of ignorance which is beginningless. *Śrīmad-Bhāgavatam* (11.2.37) describes the result of the *jīvas*’ turning from the Lord: “When the living beings are attracted to something other than the Lord, they become fearful.” Therefore Māyā covers their real nature and entices them to identify with matter.

#### - COMMENTARY



In this *anuccheda* Śrīla Jīva Gosvāmī shows how service to the Lord is the process of self-realization (*abhidheya*) and how eternal love of God is the goal (*prayojana*). Since love of God is eternal, the Supreme Lord and the living entities must be eternally distinct, because wherever there is service or love, the server and served or the lover and beloved must be separate individuals.

According to the Māyāvādis this distinction of individual selves exists only in the conditioned (*vyāvahārika*) stage. In the liberated (*pāramārthika*) stage all such distinctions dissolve, because on that level Brahman alone exists. Impersonalists insist that since Brahman and the living being are absolutely one and the same, there can be no distinction of identities in the reality of Brahman. They say that when Brahman contacts Māyā, Māyā acts as an *upādhi* and Brahman is then known as *īśvara* (God) and the *jīvas*. This state of existence is entirely false (*mithyā*), because Brahman is the only reality. *īśvara* and the *jīvas* only appear to exist by the power of illusion. Apart from these appearances, arising from Brahman’s proximity to Māyā, neither *īśvara* nor the *jīvas* exist. Concerning the *jīvas*, featureless Brahman enters into delusion and displays a masquerade of forms

and personalities birth after birth—and all for no reason other than Brahman's adulteration by Māyā. And this same deluded Brahman will be redeemed when he simply gives up his false designations on the strength of acquired knowledge of Brahman.

All this contradicts what Vyāsadeva actually saw in his trance. He saw that the *jīvas* are intrinsically eternal spiritual entities, separate individuals in their own right. He further saw that Māyā overcomes only the *jīvas*, not Brahman (*īśvara*, the Personality of Godhead); what to speak of her overcoming the Supreme Lord, Vyāsa saw that Māyā could not even bare to face Him. He also saw that God Himself is not directly involved with deluding the *jīvas*. In sum, Vyāsadeva realized that the Lord, the *jīvas*, and Māyā are all eternal, and that the Lord supports the other two.

In *Bhāgavatam* (1.7.5) the words *sammohitah* (becoming deluded) and *manute* (he thinks) are applied to the *jīva*, indicating that delusion and its effects—ignorance and misery—are not part of his original nature. These two words also indicate that the *jīva* is both consciousness and the possessor thereof. As a light bulb simultaneously illuminates itself and the objects around it, so the *jīva* is simultaneously conscious of himself and objects outside himself. In other words, cognition is an intrinsic aspect of his nature, not a temporarily acquired capacity, which is what the Māyāvāda doctrine implies by positing that the *jīva*'s attributes are only apparently real (as is the *jīva* himself), and that to gain salvation he has to acquire knowledge of his oneness with Brahman.

The theistic understanding of the *jīvas*' situation in this world, gleaned from analyzing Śrīla Vyāsadeva's trance, is that Māyā cannot tolerate the *jīvas*' refusal to serve her Lord. She thus covers the knowledge of such rebellious *jīvas* and imprisons them in material bodies. Māyā's principal functions are to punish and rectify the *jīvas* who have turned away from the Personality of Godhead. Her motive is not to inflict suffering, but to encourage the fallen *jīvas* to seek rectification by inquiring into transcendental knowledge. Lord Kṛṣṇa therefore says in the *Bhagavad-gītā* (4.37) that

transcendental knowledge burns all the bonds of *karma* in the same way that fire burns fuel, because once a person attains transcendental knowledge, *Māyā* need no longer punish him.

According to Śrīla Jīva Gosvāmī, *māyā*'s conditioning of the *jīva* has no beginning, it is *anādi*. Although statements such as "she covers the real nature of the *jīva*" imply a beginning, in fact there is no beginning to the *jīva*'s bondage. Lord Kṛṣṇa confirms this in *Bhagavad-gītā* (13.20):

*prakṛtiṁ puruṣaṁ caiva viddhy anādi ubhav api  
vikaramś ca guṇāṁś caiva viddhi prakṛti-sambhavān*

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

Commenting on this verse, both Viśvanātha Cakravartī Thākura and Baladeva Vidyābhūṣaṇa have confirmed that the bondage of the *jīva* is beginningless. Śrīla Viśvanātha Cakravartī Thākura states: *māyā-jīvayor api mac chaktitvena anāditvāt tayor samśleṣo'py anādir iti bhāvaḥ*. (The Lord is saying), "Because both *māyā* and *jīva* are My potencies, they both are beginningless. Thus their union is also beginningless.' This is the sense of Lord Kṛṣṇa's words." Here he is using the *nyāya* principle that the qualities of *anādi* objects are also *anādi*. Naturally, a beginningless object or entity cannot have a prior state of existence, for it could not be said to be beginningless. In this case the objects, material nature and the *jīvas*, are *anādi*, and their shared quality, separation from Kṛṣṇa, is also *anādi*.

In fact, in the beginning of his comment on the verse he says, "In this verse Lord Kṛṣṇa is answering two questions—why or how did the union of the *jīva* and *māyā* occur? And when did it occur? He says that both of these are answered by the word *anādi*. For the first question *anādi* means *na vidyate ādi kāraṇam yayor*, the union of *māyā* and *jīva* has no cause. The answer to the second question is also *anādi*, it has no beginning."

Baladeva Vidyābhūṣaṇa, commenting on this same verse of the *Bhagavad-gītā* writes, *evam mitho vivikta-svabhāvayor*

*anādyoḥ prakṛti-jīvayoḥ saṁsargasyānādi-kālikattvam*, "In this way material nature and the living entity, who have a distinct nature and who are beginningless, are united together without beginning." He uses the word *anādikālikattvam*, "the beginningless union of the *jīva* with *māyā*."

Similarly, His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, while commenting on the same verse writes:

Both the living entities and material nature existed before this cosmos was manifested. Material nature was absorbed in the Supreme Personality of Godhead, Maha-Viṣṇu, and when it was required, it was manifested by the agency of *mahat-tattva*. Similarly, the living entities are also in Him, and because they are conditioned, they are averse to serving the Supreme Lord. (Purport, Bg. 13.20)

From this we understand that the *jīvas* and material nature are both eternal, although sometimes manifest and sometimes wound up within Maha-Viṣṇu. Being eternal they are beginningless. And the quality of bondage is also beginningless. Just as there was no prior state of existence for material nature, similarly there was no prior condition of existence for the bound *jīvas*. The common example given is that of a spider, which expands its energy in the form of its web and sometimes it takes the web back into its body. Similarly, material nature and the *jīvas* in bondage are manifested and unmanifested in a cycle that is *anādi*, beginningless. Quoting Baladeva Vidyābhūṣaṇa, Śrīla Prabhupāda explains in the introduction to *Bhagavad-gītā* that karma has no beginning, but it can end. Beginningless karma is the quality of bondage of the beginningless *jīva*.

Srila Jiva Gosvami will explain all this in greater detail in the *Paramātmā-Sandarbhā*. He will show that according to a *nyāya* definition the word *anādi* is to be taken literally. We should note, however, this subject is inconceivable to the mundane logical faculties. Indeed, the *Śrīmad-Bhāgavatam* confirms that *māyā* acts contrary to logic. (*Bhāg.* 3.7.9):

*seyam bhagavato māyā yan nayena virudhyate  
īśvarasya vimuktasya kārpaṇyam uta bandhanam*



The external energy of the Supreme Lord acts contrary to logic [i.e., her behavior cannot be understood simply through logic]; otherwise, how is it possible that the living entity, who is conscious and liberated, becomes bound and miserable?

Similarly, the inconceivable Absolute Truth acts contrary to logic. Therefore one is advised not to subject the beginningless bondage of the *jīva* to the mundane logical faculties, but to accept the verdict of the *śāstra*, for Lord Kṛṣṇa says in the *Bhagavad-gītā* (16.23) that one who does not accept the *śāstra* attains neither perfection, nor happiness, nor the supreme destination—*na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim*.

☐ A deluded *jīva* retains his capacity to know the Supreme Lord. His condition is somewhat like that of a covered light bulb: the bulb's light may not be visible beyond the covering, but it still shines within. Similarly, although the conditioned *jīva*'s ability to know the Lord is covered, it still exists. In this conditioned state the *jīva* misuses his mind and senses and misdirects his natural propensity to serve. Thus he suffers. But when he uses his mind and senses properly by practicing *sādhana-bhakti*, his true nature begins to emerge, and if he continues on the path of *bhakti* he attains his original identity and is established in the unending bliss of *prema-bhakti*. In the *Paramātmā-Sandarbha*, Śrīla Jīva Gosvāmī discusses this and other aspects of the *jīva*'s nature in more detail.

One may ask why the all-powerful Lord does not stop *Māyā* from bewildering the *jīva*. Śrīla Jīva Gosvāmī answers this question in the next *anuccheda*.

### ANUCCHEDA 33.1

#### MĀYĀ IS A DEVOTEE OF THE LORD

श्रीभगवांश्चानादित एव भक्तायां प्रपञ्चाधिकारिण्यां तस्यां दाक्षिण्यं लङ्घितुं न शक्नोति । तथा तद्ध्येनापि जीवानां स्वसाम्मुख्यं वाञ्छन्नुपदिशति;

“दैवी ह्येषा गुणमयी मम माया दुरत्यया ।



मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥”

[गीता ७.१४]

“सतां प्रसङ्गान्मम वीर्यसम्बिदो भवन्ति हृत्कर्णरसायनाः कथाः ।  
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥”

[भा. ३.२५.२५] इति च ।

*śrī-bhagavānś cānādita eva bhaktāyām  
prapañcādhikāriṇyām tasyām dākṣiṇyam laṅghitum na  
śaknoti. tathā tad-bhayenāpi jīvānām sva-sāmmukhyam  
vāñchann upadiśati: “daivī hy eṣā guṇa-mayī mama māyā  
duratyayā / mām eva ye prapadyante māyām etām taranti  
te,” “satām prasaṅgān mama vīrya-sambido bhavanti  
hṛt-karṇa-rasāyanāḥ kathāḥ / taj-jōṣaṇād āśv apavarga-  
vartmani śraddhā ratir bhaktir anukramiṣyati” iti ca.*

For His part, the Supreme Lord cannot withdraw His favor from Māyā, whom He has delegated as the controller of the material creation and who has always been His devotee. Still, He wants the *jīvas* to turn favorably toward Him, even if they must do so out of fear of Māyā, and therefore He instructs them [in *Bhagavad-gītā* 7.14]:

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. Only those who have surrendered unto Me can easily cross beyond it.”

And [in *Bhāgavatam* 3.25.25]:

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge a person gradually becomes advanced on the path of liberation and thereafter he is freed and his attraction becomes fixed. Then real devotion and devotional service begin.”

### ANUCCHEDA 33.2

लीलया श्रीमद्व्यासरूपेण तु विशिष्टतया तदुपदिष्टवान्  
इत्यनन्तरमेवायास्यति, अनर्थोपशमं साक्षादिति ।

तस्माद्द्वयोरपि तत्तत् समञ्जसं ज्ञेयम् । ननु माया खलु शक्तिः,  
शक्तिश्च कार्यक्षमत्वम्, तच्च धर्मविशेषः, तस्याः कथं  
लज्जादिकम् ? उच्यते; एवं सत्यपि भगवति तासां शक्तीनाम-  
धिष्ठातृदेव्यः श्रूयन्ते, यथा केनोपनिषदि महेन्द्रमाययोः  
संवादः । तदास्ताम् प्रस्तुतं प्रस्तूयते ॥ ३३ ॥

*līlayā śrīmad-vyāsa-rūpeṇa tu viśiṣṭatayā tad upadiṣṭavān  
ity anantaram evāyāsyati, “anarthopaśamaṁ sākṣād” iti.  
tasmād dvayor api tat tat samañjasam jñeyam. nanu māyā  
khalu śaktiḥ, śaktiś ca kārya-kṣamatvaṁ tac ca dharmā-  
viśeṣaḥ, tasyāḥ katham lajjādikam? ucyate,—evam saty  
api bhagavati tāsām śaktīnām adhiṣṭhātr-devyaḥ śrūyante  
yathā kenopaniṣadi mahendra-māyayoḥ samvādaḥ. tad  
āstām prastutam prastūyate.*

In His pastime in the form of Śrī Vyāsa, the Lord has very explicitly instructed the living beings in this way. [i.e., that they should surrender to Him so they can transcend Māyā.] This we shall see shortly, in our discussion of the verse beginning *anarthopaśamaṁ sākṣād* (*Bhāg.* 1.7.6). Thus both the Lord and Māyā have acted quite properly.

But, one may object, if Māyā is only an energy that has the capacity to do some work and, moreover, is just a quality possessed by some entity, how then can Māyā feel ashamed and have other similar characteristics?

The answer is that although Māyā is in fact an energy, we do hear from the Vedic scriptures about female deities who preside over energies residing in the Supreme Lord. We see an example of this in the dialogue between Lord Indra and Māyā in the *Kena Upaniṣad*. In any case, we shall now let this matter stand and return to the main topic of our discussion.

#### COMMENTARY



As Śrīla Jīva Gosvāmī explained in the previous *anuccheda*, the Supreme Lord is not pleased that Māyā has to delude the *jīvas*; therefore Māyā feels too embarrassed to face the Lord. One may ask, “If the Lord is all-powerful, why does He

not intervene?" Our answer is that the Lord has appointed Māyā as the presiding deity of the material creation, and she has been performing this service faithfully from a time that is beginningless. Because she is His devotee, He kindly does not interfere with her service.

But this reply may lead to a further doubt: Besides being all-powerful, the Supreme Lord is said to be unlimitedly merciful, always thinking of everyone's welfare. Why then does He fail to stop Māyā from harassing the *jīvas*? To this, Jīva Gosvāmī replies that even though the Lord does not stop Māyā, He teaches the *jīvas* how to get free from her clutches by surrendering to Him. Māyā will never again harass any *jīva* who has taken full shelter of the Supreme Lord.

Still a puzzle remains: Why does the Lord allow Māyā to create obstacles even for the *jīva* who wants to surrender to Him? Why does He allow her to repeatedly present various allurements that prevent the *jīva* from discriminating between proper and improper action and in this way baffle his attempts to surrender?

Śrīla Jīva Gosvāmī answers this question by citing the verse beginning *satām prasāṅgān mama vīrya-saṁvido*, which was spoken by Lord Kapila in *Śrīmad-Bhāgavatam* (3.25.25). This verse explains that devotees of the Lord associate favorably with one another and always relish talking about the Lord's pastimes, which are a tonic for the hearts and ears of the sick and weak *jīvas*. This tonic immunizes them against the disease of material illusion and gradually brings them back to the healthy condition of life, namely the Supreme Lord's devotional service. The Lord's only activity in the spiritual world is enjoying loving exchanges with His devotees, and His enjoyment would be disturbed by the intrusion of unhealthy *jīvas*—i.e., souls who have not become completely purified of material desire and attained pure love for the Lord. Māyā therefore employs various means to make sure no unfit souls bother the Lord. Because this is her assigned service He does not interfere. On the other hand, because of her obstacles, the *jīva* become cautious, and thus he becomes more attached to the Lord. In this way one

quickly attains the Lord's feet. Obstacles make one strong, although they seem unpalatable when faced.

The Personality of Godhead has not, however, employed Māyā just to inflict miseries on the *jīvas*. She does that, but as mentioned earlier, her real purpose is to chasten the *jīvas*, to encourage them to turn to the Lord. The punishment she metes out serves three purposes: to give the living entities the reactions for their sinful deeds, to deter them from further transgressions, and to impel them to search for a way out of this world of suffering. Since this punishment ultimately benefits the *jīvas* by uniting them with the Personality of Godhead, He generally does not choose to come between the *jīva* and Māyā. The governor of a state will usually not interfere when the court system sends a criminal to prison. On the contrary, he may commend the policemen who captured the wrong-doer. People do not think the governor is cruel to employ such able policemen, and in the end, when the criminal is rehabilitated and freed on parole, the former lawbreaker himself may thank the governor.

So God's motive for creating miseries in this material world is actually to induce them to surrender to Him and take up His loving service. Only in this way can they gain liberation from Māyā's clutches. In *Śrīmad-Bhāgavatam* (10.87.2) Śrī Śukadeva Gosvāmī confirms that this is the purpose of the creation:

*buddhīndriya-manaḥ-prāṇān janānām asṛjat prabhuḥ  
mātrārthaṁ ca bhavārthaṁ ca atmane 'kalpanāya ca*

The Lord created the material intellect, senses, mind, and life airs of the human beings so that they could engage in sense gratification, undergo a cycle of repeated birth and death, enjoy heavenly pleasure, and finally come to the platform of liberation.

One may still object that even if the Supreme Lord is not actively cruel, He is indifferent to the plight of the *jīvas*. This is another mistaken notion. Far from being indifferent to the *jīvas'* suffering, the Lord frequently appears in this world to enlighten the fallen populace on the pretext of educating His intimate associates such as Arjuna and Uddhava.

Sometimes He incarnates as Vedavyāsa or as another instructor to preach the message of *bhakti* and uplift the wretched *jīvas*. All this He does out of His causeless mercy, because, as we have learned from the *pramāṇa* portion of *Śrī Tattva-Sandarbha*, the *jīvas* can never understand anything beyond the material world by their own endeavors. He alone gives the conditioned souls the opportunity to attain pure devotional service and associate with Him in Vaikuṇṭha. In His appearance as Lord Caitanya He delivers *kṛṣṇa prema*, which is not available even to the residents of Vaikuṇṭha.

In *Jaiva Dharma*, Chapter Sixteen, Srila Bhaktivinoda Thākura explains that the miseries of the material world lead the *jīvas* to Kṛṣṇa consciousness and therefore suffering is auspicious to the far-sighted. It is the Lord's causeless mercy. Out of His causeless mercy, the Supreme Lord gives the entrapped *jīvas* access to spiritual knowledge through the *Vedas*. As Kali-yuga began and the *jīvas* all but lost their ability to comprehend spiritual knowledge, He further helped them by explaining the same message in the *Itihāsas* and *Purāṇas*. Finally, He revealed the essence of all knowledge in the form of *Śrīmad-Bhāgavatam*. So it can hardly be said that the Lord is indifferent to the plight of the *jīvas*.

Once a *jīva* takes advantage of the Lord's arrangement for spiritual education and comes to the point of transcendental realization, he need not fear any punishment for his previous misdeeds, no matter how dreadful they were. As the Lord says in the *Bhagavad-gītā* (4.37):

*yathaidhāṁsi samiddho 'gnir bhasma-sāt kurute 'rjuna  
jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā*

As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

Thus the Lord confirms that the *jīvas'* punishment is meant not for inflicting suffering on them, but for awakening them to the knowledge that will lead them to freedom from all suffering and eternal life in the spiritual world.

Yet another doubt may be raised: If the punishment inflicted on the *jīvas* is for their ultimate good, why are they also

allowed to enjoy in this world? If they were simply thrown into an ocean of ceaseless misery, they would have no choice but to quickly take complete shelter of the Personality of Godhead.

This may be answered in two ways: First, ceaseless misery is not good for developing transcendental understanding because one's mind becomes too disturbed for contemplating scriptural truths. Second, ceaseless misery is not necessary because any *jīva* with even a little rudimentary transcendental knowledge will realize that there is no real happiness in this material world. In the *Bhagavad-gītā* (8.15) Lord Kṛṣṇa characterizes this world as temporary and devoid of happiness: *anityam asukham lokam*. The so-called happiness one experiences here is nothing but a temporary cessation or diminution of misery. It is like the pleasure felt by a man who is repeatedly dunked in water and then brought to the surface just before drowning. Upon taking in the life-giving air, he feels great relief and joy, but such happiness is really only the temporary absence of continual misery. Lord Kṛṣṇa therefore advises us not to strive for the so-called happiness of this material world: *sama-duḥkha-sukham dhīram so 'mṛtatvāya kalpate*. "One who remains equipoised in both misery and happiness is qualified for liberation" (Bg. 2.15). Only such a person can taste real happiness; others experience only the illusion of happiness.

In conclusion, therefore, the Lord has designed a two-part program for both chastening and rehabilitating the *jīvas*: On the one hand, Māyā kicks them, and on the other, the Lord instructs them through various incarnations, the Vedic scriptures, and His pure devotees. Thus Māyā's and the Lord's actions perfectly complement each other.

Although Māyā is the Lord's material energy, she also exists in her personal form. All the energies of the Lord have their personal forms. (Śrīla Jīva Gosvāmī will discuss this point in more detail in *Śrī Bhagavat-Sandarbha*.) That Māyā has a personal form is evident from a dialogue between Lord Indra and Māyādevī narrated in the Third Chapter of the *Kena Upaniṣad*: Once there was a war between the demigods and the demons. After a long struggle, the demigods prevailed

by the Supreme Lord's mercy, but they mistakenly ascribed their victory to their own valor and became proud. To humble them, the Lord appeared before them in the guise of a *yakṣa*. Unable to identify the *yakṣa*, they appointed Agni, the fire-god, to find out who He was. When Agni asked the *yakṣa* to identify Himself, He placed a straw in front of Agni and said, "Burn it." With all his power Agni could not burn the straw. Then Vāyu, the air-god, was sent to identify the *yakṣa*, but he could not blow the straw away. Next Lord Indra approached the *yakṣa*, but the mysterious personality disappeared. Finally Māyādevī appeared to Indra in the form of Umā and told him that the *yakṣa* was in fact the Supreme Personality of Godhead.

Many similar accounts in the *Vedas* and *Purāṇas* show that Māyā and other energies of the Lord have their own personal forms. Thus the description of how Vyāsa saw Māyā standing behind the Lord out of embarrassment is not figurative.

Yet another question might be asked: "If Māyā, the predominating deity of the material energy, can manage all her affairs, what need is there for the Paramātmā to control this world? Lord Kṛṣṇa answers this in the *Bhagavad-gītā* (14.4):

*sarva-yoniṣu kaunteya murtayaḥ sambhavanti yāḥ  
tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pitā*

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.

Just as a woman cannot conceive a child without the help of a potent man, Māyā cannot manage the material world without the help of the Paramātmā. Māyā has her innate potencies for serving the Supreme Lord, but still she needs His help in carrying out her duties. For this reason Vyāsa saw that she was dependent on the Lord, a fact Kṛṣṇa confirms in the *Bhagavad-gītā* (9.10) when He says that this material nature, which is one of His energies, is ultimately working under His direction.

The next *anuccheda* further explains Śrī Vyāsa's trance.



## ANUCCHEDA 34

## THE JĪVA IS CONSCIOUS AND DISTINCT FROM THE LORD

तत्र जीवस्य तादृशचिद्रूपत्वेऽपि परमेश्वरतो वैलक्षण्यं,  
तदपाश्रयामिति, यया सम्मोहित इति च दर्शयति ॥ ३४ ॥

*tatra jīvasya tādrśa-cid-rūpatve 'pi parameśvarato  
vailakṣanyam "tad-apāśrayām" iti "yayā sammohita" iti ca  
darśayati.*

Like the Lord, the *jīva* is purely spiritual, yet still he is different from the Lord. This truth is indicated by the words *tad-apāśrayam* (*Māyā* is outside Him yet supported by Him), [*Bhāgavatam*. 1.7.4] and *yayā sammohito* (deluded by *Māyā*), [*Bhāgavatam*. 1.7.5].

### COMMENTARY



In *Śrīmad-Bhāgavatam* (1.7.4) the words used to describe *Māyā*'s relationship with the Lord are *tad-apāśrayam*. This phrase indicates that in his trance Śrīla Vyāsadeva saw that the Supreme Personality of Godhead supports *Māyā* and that she has no influence over Him. The prefix *apa* means "separate" and "inferior." *Māyā* is separate from the Lord in the sense that she is not one of His internal energies. That she is ashamed to appear in front of the Lord indicates she is inferior to both Him and His internal potencies. For this reason she cannot influence Him, though she is dependent on Him. Therefore, as mentioned earlier, she is compared to a maidservant who works outside the inner apartments of a king.

While unable to influence the Lord or His internal potencies, *Māyā* can influence the *jīva*, as the words *yayā sammohitaḥ* indicate. Being part and parcel of God, the *jīva* is conscious by nature, yet he is not all-powerful like God. The Supreme Personality of Godhead's power is unlimited, while the *jīva*'s potency is limited. The Lord controls *Māyā*, but she controls the limited *jīvas* when they are not united



with the Personality of Godhead in *bhakti-yoga*. Just as sparks separated from a fire lose their brilliance but not their existence, so the living beings separated from the Lord are forgetful of their nature and are absorbed in illusion. The Supreme Lord, however, is never affected by illusion. Thus *jīvas* are different from the Lord, though they are qualitatively equal, as both are spiritual.

Commenting on *Bhāgavatam* (1.7.4), Śrīla Baladeva Vidyābhūṣaṇa points out that besides seeing the Personality of Godhead, *Māyā*, and the *jīva*, Śrīla Vyāsa also saw the time energy, as indicated by such verbs as *apaśyat* (he saw), *sammohitaḥ* (he is bewildered), and *manute* (he considers). How is this? Because all these verbs indicate action, which in turn implies the influence of time. As the *Bhāllaveya-śruti* states, *atha ha vāva nityāni puruṣaḥ prakṛtir ātmā kālaḥ*: “The Lord, material nature, the living entity, and time are certainly all eternal.” Time’s eternality is also mentioned in the *Viṣṇu Purāṇa* (1.2.26):

*anādir bhagavān kālo nānto 'sya dvija vidyate  
avyucchinās tatas tv ete sarga-sthity-anta-samyamāḥ*

[Parāśara Muni said:] O twice-born Maitreya, supremely powerful time has no beginning or end. Thus the cycle of creation, maintenance, and annihilation continues perpetually.

And in the *Bhagavad-gītā* (13.20) Lord Kṛṣṇa says :

*prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api  
vikārāṁś ca guṇāṁś caiva viddhi prakṛti-sambhavān*

“Know that both the material nature and living entity are beginningless. Also know that the transformations and the modes of matter are products of material nature.”

In commenting on this verse in *Sārārtha-varṣiṇī*, Śrīla Viśvanātha Cakravartī Ṭhākura says, *māyā-jīvayor api macchaktitvena anāditvāt tayor samśleśo 'py anādir iti bhāvaḥ*: “[Lord Kṛṣṇa says:] Since both *Māyā* and the *jīva* are My energies, both exist without a beginning. Therefore the *jīva* has been in contact with *Māyā* without a beginning.” It follows

from this that the *jīva's karma* has been acting without a beginning as well.

Śrīla Vyāsadeva acknowledges that this is the nature of karma in *Vedānta-sūtra* (2.1.35): *na karmāvibhāgād iti cen nānāditvāt..* "One might object that the law of karma cannot explain inequality in the universe otherwise everyone should be equal to begin with. But this objection is not valid, since the cycle of creation has no beginning. Inasmuch as creation has no beginning, karma also has no beginning."

Apart from karma, which has an end, the other four entities Śrīla Vyāsa saw—the Personality of Godhead, the *jīva*, material nature, and time—are eternal, without beginning or end. Of these four, the Supreme Lord and the *jīva* are both conscious spirit, but the Lord is infinite and the *jīva* is atomic in size. Time is not conscious, but it is free from the control of the material modes. It is the basis of the threefold division of past, present, and future. The material energy is inert and is composed of three modes—goodness, passion and ignorance. Matter thus undergoes transformations in time and is the medium through which we perceive the three divisions of time. Although karma has been controlling every conditioned soul without beginning, it can be terminated for *jīvas* who perfect the practice of devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead. Śrīla Vyāsadeva also saw this and to enlighten the conditioned *jīvas* about these all-important topics, he compiled the *Sātvata-saṁhitā*, *Śrīmad-Bhāgavatam*.

In the next eight *anucchedas*, Śrīla Jīva Gosvāmī shows that Śrī Vyāsa's experience contradicts the popular monistic philosophy of Śrī Śaṅkarācārya.

### ANUCCHEDA 35

#### THE JĪVA IS NOT THE SUPREME BRAHMAN

यद्येव यदेकं चिद्रूपं ब्रह्म मायाश्रयतावलितं विद्यामयं,  
तद्येव तन्मायाविषयतापन्नमविद्यापरिभूतश्चेत्युक्तमिति  
जीवेश्वरविभागोऽवगतः । ततश्च स्वरूपसामर्थ्यवैलक्षण्येन

तद्वैतियं मिथो विलक्षणस्वरूपमेवेत्यागतम् ॥ ३५ ॥

*yarhy eva yad ekam cid-rūpaṁ brahma māyāśrayatā-valitaṁ vidyā-mayaṁ tarhy eva tan māyā-viṣayatāpannam avidyā-paribhūtaṁ cety ayuktam iti jīveśvara-vibhāgo 'vagataḥ. tataś ca svarūpa-sāmarthyā-vailakṣaṇyena tad dvitayaṁ mitho vilakṣaṇa-svarūpaṁ evety āgatam.*

If it is indeed true that the one undivided Brahman, whose very nature is pure spirit, is the foundation of Māyā and also embodies the liberating force of knowledge, then it is illogical to say that the very same Brahman falls under Māyā's influence and is overcome by ignorance. Thus we can understand that the *jīva* and the Supreme Lord are separate entities. Since both their identities and their capabilities are different, the *jīva* and the Lord are essentially distinct.

#### COMMENTARY



Śrīla Jīva Gosvāmī has carefully analyzed Śrīla Vyāsadeva's trance, and now, on the basis of that analysis, he presents arguments against the Māyāvāda theory of the absolute oneness of the Supreme Soul and the *jīva* souls. The ideas of the Māyāvādīs are completely antagonistic to devotional service and are therefore one of the greatest obstacles on the path of real spiritual progress. Śrīla Raghunātha dāsa Gosvāmī compared impersonalism to a tigress who devours one's spiritual life. He said, *kathāḥ mukti-vyāghryā na śṁu kila sarvātma-gilanīḥ* (*Manah-śikṣā* 4), "My dear mind, never listen to talk about liberation, which is like a tigress who swallows everything, including the self."

Śrī Caitanya Mahāprabhu also sternly warned those who aspire to understand the Personality of Godhead in truth. He said, *māyāvādī-bhāṣya śunile haya sarva-nāśa* (*Cc. Madhya* 6.153): "Hearing Māyāvāda philosophy completely destroys one's spiritual life." Ultimately, he said, because the Māyāvādīs describe absolute reality as featureless they are the greatest offenders against Śrī Kṛṣṇa, the Supreme Lord.

Śrī Madhvācārya presented forceful refutations of the Māyāvāda theory in a similar vein. One of his most impressive

efforts in this line was his *Māyāvāda-khaṇḍanam*. In this and other works he exposed the Māyāvādīs' misuse of grammatical analysis and their faulty logic, which they resort to in their vain attempt to prove the absolute nondifference between Brahman and the *jīva*.

In this same mood, Śrīla Jīva Gosvāmī will refute the Māyāvāda theory in the next few *anucchedas* and conclude by exhorting his readers to further investigate the Māyāvādīs' "unintelligible concoctions." In other words, Jīva Gosvāmī expects the followers of Śrī Gaurāṅga Mahāprabhu to consider it their duty to defeat the impersonalists' word jugglery in as many ways as possible. When the Māyāvādīs are so thoroughly exposed that not one of the pillars supporting their errant doctrine is left standing, then only fools will fall prey to their misleading ideas.

The impersonalists headed by Śrī Śaṅkarācārya base their tenets on the *Vedānta-sūtras* and the eleven principal *Upaniṣads*, and they also try to support their arguments with the statements of the *Bhagavad-gītā*. Jīva Gosvāmī contends, however, that their interpretations contradict what Śrīla Vyāsadeva experienced in trance, which is narrated in the *Śrīmad-Bhāgavatam*, the essence of the *Upaniṣads*, the *Vedānta-sūtra*, and the *Purāṇas*.

Māyāvādīs claim that ultimate reality is nondual, pure consciousness, without form or attributes. They try to define ultimate reality only in negative terms, and so they repeat the aphorism *neti neti*,<sup>1</sup> "Not this, not that." To support their arguments they cite such Vedic declarations as *sarvaṁ khalv idaṁ brahma* (Indeed, all this is Brahman, *Chāndogya Up.* 3.14.1), *ekam evādvitīyam* (Brahman is one without a second, *Chāndogya Up.* 6.2.1), *vijñānam ānandam brahma* (Brahman is consciousness and bliss, *Bṛhad-āraṇyaka Up.* 3.9.28), and *neha nānāsti kiñcana* (Ultimately no variety exists in this world, *Bṛhad-āraṇyaka Up.* 4.4.19).

But then to explain the obvious variety in this world, the Māyāvādīs are forced to introduce the idea of some

<sup>1</sup> The real meaning of *neti neti* is "not this much", implying that the Lord is not limited to this phenomenal world but exists beyond it. A description of this is given in *Bhāg.* 2.2.18.

beginningless entity called Māyā, or illusion. The Māyāvādīs say that this Māyā cannot be defined as either existing or not existing. They further say that Māyā has two aspects—*vidyā* (knowledge) and *avidyā* (ignorance). Somehow or other some part of Brahman comes in contact with Māyā, and the result is illusion for that portion of Brahman. Brahman contacts both *vidyā* and *avidyā*. When the totality of Brahman contacts *vidyā*, *īśvara*, the personal Godhead, comes into being. And when small parts of Brahman contact *avidyā*, they become the *jīvas*.

According to the Māyāvāda doctrine, the difference between *īśvara* and *jīva* is not intrinsic or eternal; it is due only to *upādhis*, or the apparent limitations of Brahman by Māyā's *vidyā* and *avidyā* potencies. When a *jīva* acquires spiritual knowledge and thus removes these *upādhis* from himself, he realizes himself to be the unlimited, nonvariegated Brahman. This attainment is supposed to be the perfection of spiritual life. In support of this concept, the Śaṅkarites quote the Vedic statement *nte jñānān na muktiḥ*: "There is no liberation without knowledge."

A favorite analogy the Māyāvādīs use to explain how unlimited Brahman becomes limited as the *jīvas* is that of the sky and clay pots. Just as the vast sky seems to become limited in a pot and is then known as "the sky in the pot," so the unlimited Brahman seems to become limited by the *jīvas'* subtle and gross material bodies. When a pot is broken there is no longer a distinction between the sky in the pot and the all-pervading sky, and similarly when a *jīva's* false identity is dissolved he no longer appears different from Brahman. Actually, the Māyāvādīs explain, the apparent distinction between the sky in the pot and the all-pervading sky did not really exist even when the pot was intact, and in the same way the difference between the individual self and the total Supreme is always illusory. The monists even see confirmation of all this in *Śrīmad-Bhāgavatam*, as in the final instructions from Śukadeva to Parīkṣit Mahārāja: (*Bhāg.* 12.5.5);

*ghaṭe bhinne yathākāśa ākāśaḥ syād yathā purā  
evam dehe mṛte jīvo brahma sampadyate punaḥ*

When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within again becomes the Supreme.

Later in the same set of instructions, Śukadeva says,

*aham brahma param dhāma brahmāhaṁ paramaṁ param  
evam samikṣann ātmānam ātmany ādhāya niṣkale*

'I am the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is me.' Meditating like this, merge yourself into that nameless universal self (*Bhāg.* 12.5.11).

These statements need proper explanation, but when the Māyāvadīs explain them they do so without regard to the actual context. In fact, only by taking them out of context can one translate them as shown above. In *Anuccheda* 52 of the *Tattva-Sandarbhā*, Śrīla Jīva Gosvāmī will briefly discuss why such verses seem to have an impersonal slant, and in *Paramātmā-Sandarbhā*, (72–84), he will give a more detailed discussion.

Here Śrīla Jīva Gosvāmī begins countering the Māyāvāda philosophy by establishing the essential distinction between *jīva* and *īśvara*. His first point is, as we have learned from the account of Vyāsadeva's trance, that Māyā controls only the *jīva* and not the Supreme Lord. Indeed, Māyā is dependent upon the Lord and completely controlled by Him. The same Brahman cannot be the controller as well as the controlled, because ignorance and knowledge cannot exist simultaneously in the one undivided reality, just as light and darkness cannot occupy the same point in space.

The *jīva*'s abilities and qualities are different from those of the Supreme Personality of Godhead. This difference, moreover, is not a product of illusion. By constitution the *jīva* is atomic in size, and thus he is vulnerable to Māyā's inconceivable influence when he disassociates himself from the Supreme Lord. But by surrendering to the Lord he can free himself from the shackles of Māyā. Śrīla Vyāsa saw all this in His trance.

In the next *anuccheda*, Śrīla Jīva Gosvāmī states that the difference between the *jīva* and the Lord is real and not just empirical.

### ANUCCHEDA 36

#### THE JIVA IS NOT MERELY AN UPĀDHI

न चोपाधितारतम्यमयपरिच्छेदप्रतिबिम्बत्वादिव्यवस्थया  
तयोर्विभागः स्यात् ॥ ३६ ॥

*na copādhi-tāratamya-maya-pariccheda-pratibimbatvādi-vyavasthayā taylor vibhāgaḥ syāt.*

Also, the Māyāvādīs cannot explain this difference between the *jīva* and the Lord simply as a division or reflection of Brahman into a hierarchy of *upādhis*.

#### COMMENTARY



The Māyāvāda philosophers hold that there is one reality—the formless, indivisible, non-variegated, impersonal Brahman—and they have various theories for explaining the apparent existence of *jīva* and *īśvara*. The two theories mentioned in this section—*pariccheda-vāda* and *pratibimba-vāda*—are the most prevalent, and both have been expressed in several modified forms. According to the *pariccheda-vāda*, the one indivisible Brahman appears divided into many embodied *jīvas* because of various *upādhis*, just as the one great sky (*mahākāśa*) appears divided by being contained in various pots (*ghatākāśa*).

This theory proposes that no real difference exists between the sky inside a pot and the sky outside. The distinction is assumed only for practical purposes. Once the pot is broken, the sky inside and the great sky are one, removing the apparent distinction. Similarly, the proponents of *pariccheda-vāda* say there is no difference between Brahman and the embodied *jīva*. The *jīva*'s limiting adjunct, his subtle body, is actually a false covering superimposed on the *jīva* after he comes into contact with Māyā's *avidyā* potency,

and it is this false covering alone that makes him appear to be separate from Brahman. Thus when Brahman is limited by subtle bodies it becomes the *jīvas*. But when it is limited by *vidyā* it is called *īśvara*. This doctrine of separation was formulated by Vācaspati Miśra, the ninth-century author of the *Bhāmātī* commentary on Śaṅkara's *Vedānta-sūtra-bhāṣya*.

According to *pratibimba-vāda*, when the formless, undivided Brahman is reflected in the various subtle bodies made of *avidyā*, it appears to be many, just as the one sun reflected in various receptacles of water appears to be many. In this analogy, the sun is not influenced by the agitation of the water in which it is reflected, although the reflection is influenced. Similarly, Brahman is never influenced by the changes undergone by its reflections, the *jīvas*. Indeed, the happiness and distress the *jīvas* experience are only illusions resulting from their conditioned, or reflected, state. When the *jīva* frees himself from illusion and achieves liberation, he reverts to his original Brahman consciousness. This is one Māyāvāda version of how the *jīvas* come into being.

According to the proponents of *pratibimba-vāda*, the same Brahman that becomes the *jīvas* when reflected in Māyā's *avidyā* potency becomes *īśvara*, the creator Godhead, when reflected in her *vidyā* potency. By virtue of this contact with Māyā, Brahman assumes a personal but temporary form that, unlike the *jīva*, is immune to Māyā's influence. Nonetheless, Brahman's manifestation in the personal feature of *īśvara* is the work of Māyā and is inferior to the all-pervading Brahman. The *pratibimba-vādīs* say that all the incarnations of God described in the Vedic literature, are manifestations of *īśvara*—resulting from Brahman combining with Māyā's *vidyā* potency. Like the *jīvas*, such personal manifestations of God have subtle and gross bodies, but unlike the *jīvas* They neither accept their bodies because of past karma nor are they bound by the reactions of Their activities. Thus *jīva* and *īśvara* are distinct.

The Māyāvādīs try to support their ideas by citing scripture. For example, from the *Śuka-rahasya Upaniṣad* (2.12) they quote, *kāryopādhir ayam jīvaḥ kāraṇopādhir īśvaraḥ*: "The *jīva*



is a reflection [of Brahman] in the *antaḥ-karaṇa*, or heart, and the *īśvara* is a reflection in *Māyā*.<sup>2</sup>

Also: *yathā hy ayam jyotir ātmā vivasvān āpo bhittvā bahudhaiko 'nugacchan upādhinā kriyate' bheda-rūpo devaḥ ksetreṣv evam ajo 'yam ātmā*. "Just as the one effulgent sun appears as many when reflected in many pots of water, so the one unborn *ātmā*, Brahman, appears to be many beings when reflected in many bodies."<sup>3</sup> (This is quoted by Baladeva Vidyābhūṣaṇa in his *Tattva-Sandarbhā* commentary.)

Some monists also cite *Śrīmad-Bhāgavatam* in support of their *pratibimba-vāda* and *pariccheda-vāda*:

*na hi satyasya nānātvam avidvān yadi manyate  
nānātvam chidrayor yadvaj jyotiṣor vātayor iva*

This is certain: There is no variety in the Absolute Truth. If an ignorant person thinks there is, his understanding is just like thinking there is a difference between the sky above and the sky in a pot, or between the Sun and its reflection in water, or between the air outside the body and the air inside.<sup>4</sup> (*Bhāg.* 12.4.30).

Śrīla Jīva Gosvāmī, following in Lord Caitanya Mahāprabhu's footsteps, contends that Śrī Vyāsadeva's experience in trance contradicts both of these *Māyāvāda* doctrines—*pratibimba-vāda* and *pariccheda-vāda*. This contradiction is evident from the analysis Jīva Gosvāmī has already presented, but in the upcoming *anucchedas* he will further point out the specific defects in these doctrines.

## ANUCCHEDA 37

### FLAWS IN PRATIBIMBA-VĀDA AND PARICCHEDA-VĀDA

तत्र यद्युपाधेरनाविद्यकत्वेन वास्तवत्वं, तर्ह्यविषयस्य तस्य  
परिच्छेदविषयत्वात्सम्भवः । निर्धर्मकस्य व्यापकस्य निरवयवस्य

<sup>2</sup> The real meaning is that the *jīva* is conditioned by the material body, which is a product (*kārya*) of *Māyā*, and the Lord as a *Puruṣa* incarnation has *Māyā* (*kāraṇa*) as His *upādhi*, but she never influences Him.

<sup>3</sup> For the real meaning of this verse see *Anuccheda* forty-two.

<sup>4</sup> The implication of this verse is that there is one Absolute Personality of Godhead, who manifests in many *svāṁśa* and *vibhinnāṁśa* forms, but all these expansions are nondifferent from Him.

च प्रतिबिम्बत्वायोगोऽपि; उपाधिसम्बन्धाभावात्,  
 बिम्बप्रतिबिम्बभेदाभावात्, दृश्यत्वाभावाच्च । उपाधि-  
 परिच्छिन्नाकाशस्थज्योतिरंशस्यैव प्रतिबिम्बो दृश्यते, न  
 त्वाकाशस्य, दृश्यत्वाभावादेव ॥ ३७ ॥

*tatra yady upādher anāvidyakatvena vāstavatvaṃ tarhy  
 aṁśasya tasya pariccheda-viśayatvāsambhavaḥ.  
 nirdharmakasya vyāpakasya niravayavasya  
 ca pratibimbatvāyogo 'pi upādhi-sambandhābhāvād  
 bimba-pratibimba-bhedābhāvād drśyatvābhāvāc ca.  
 upādhi-parichinnākāśa-stha-jyotir-aṁśasyaiva pratibimbo  
 drśyate na tu ākāśasya drśyatvābhāvād eva.*

If we assume that these *upādhis* are empirically real and not illusory, still, because Brahman is not affected by anything, it cannot be delimited by them. Moreover, Brahman can cast no reflection because it is devoid of attributes, all-pervading, and indivisible. Since Brahman has no attributes, it can have no relation with *upādhis*; since it is all-pervading, it cannot be divided into an object and its reflection; and since it is indivisible and uniform, it cannot be seen. Brahman resembles the sky in this respect: Because the sky is invisible, reflections are cast not by the sky itself but by limited luminous parts of the sky, namely, the heavenly bodies.

#### COMMENTARY



In monism, existence (*sattā*) is understood on three different levels—*prātibhāsika* (merely apparent reality), *vyāvahārika* (ordinary, empirical reality), and *pāramārthika* (absolute reality). *Prātibhāsika* existence is perceived in such states as dreams and illusions but ceases when normal consciousness returns. One may, for example, mistake a rope for a snake in semidarkness, but this misperception ceases as soon as light is shed on the rope. Therefore, the rope perceived as a snake was merely an apparent reality, *prātibhāsika-sattā*. It is not an empirical reality because it is private and temporary.

According to the Māyāvādīs, empirical reality, *vyāvahārika-sattā*, refers to our perception of the material world in ordinary waking consciousness. Ultimate reality, *pāramārthika-sattā*, is present in all objects of the material world, pervading them as the blissful source of all manifest varieties. In *Drg-dṛśya-viveka* (20) Śaṅkarācārya writes:

*asti bhāti priyaṁ rūpaṁ nāma cety aṁśa-pañcakam  
ādyā-trayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayaṁ*

Objects in the material world have five characteristics—existence, perceivability, attractiveness, form, and name. Of these, the first three belong to Brahman and the others to the world.

The last two items, form and name, are products of Māyā and thus constitute only the empirical reality; they do not exist on the absolute level. They are manifest only as long as one has not realized Brahman. The other three are Brahman itself as perceived in empirical reality.

The Māyāvādīs claim that the *pāramārthika-sattā*, or absolute reality, is impersonal Brahman, which, unlike the other two realities, cannot be negated by experience and scriptural authority. Just as dreams cease when one wakes, the material world will cease to exist when one becomes Brahman realized. There is no higher reality than absolute Brahman, no higher existence that can negate the real existence of Brahman in the past, present, or future. On the level of Brahman existence, there is no distinction between knowledge, the knower, and the object of knowledge. All three fuse into one absolute reality. The two lower realities, *prātibhāsika* and *vyāvahārika*, are not perceived on this level of consciousness.

Śrīla Jīva Gosvāmī refutes both the *pariccheda-vāda* (the theory of division) and the *pratibimba-vāda* (the theory of reflection) by considering the Śaṅkarites' explanation of the *upādhis* covering Brahman as features of the two lower realities: These *upādhis* can never be real aspects of the absolute reality, since that would introduce duality on the non-dual plane. In the case of *pariccheda-vāda*, the *upādhis* can be either empirical reality (*anāvidyaka*) or apparent reality

(*āvidyaka*). Śrīla Jīva Gosvāmī shows the fault in both of these alternatives.

If the *upādhis* are empirically real, Brahman still cannot be limited by them because pure Brahman is unconditioned by anything else, empirical or otherwise. In the *Bhagavad-gītā* (13.13) Lord Śrī Kṛṣṇa confirms this:

*jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute  
anādi mat-param brahma na sat tan nāsad ucyate*

I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the supreme spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.

Thus no *upādhis* can limit Brahman. But in the opinion of Śaṅkarācārya, this *Gītā* verse says, "I shall tell you that which has to be known, knowing which one attains immortality; it is the beginningless, supreme Brahman, which is said to be neither being nor nonbeing." Commenting on this verse Śaṅkara writes:

*idam tu jñeyam atīndriyatvena śabdaika-pramāna-  
gamyatvān na ghatādi-vad ubhaya-buddhy-anugata-  
pratyaya-viśayam ity ato na san na asat ity ucyate. yat  
tv uktam viruddham ucyate jñeyam tan na sat tan na  
asad ucyate iti. na viruddham. "anyad eva tad viditād atho  
aviditād adhi" iti śrute.*

But this knowable Brahman, being beyond the reach of the senses, can be understood only by means of hearing revealed knowledge from scripture. Therefore, unlike the clay pot, etc., it can never be said to exist or not exist, thus it can never be called *sat* or *asat*.

Objection: But what you said about Brahman, the object of knowledge—that it is neither existent nor nonexistent—is contradictory.

Answer: No, it is not, because the *śruti* states: 'That [Brahman] is different from the known and from the unknown, for it is beyond both.' (*Kena Up.* 1.3)

So, according to the Māyāvādīs' own version, Brahman is beyond sense perception, beyond empirical existence and non-existence. Such being the case, if the *upādhis* of Brahman are

empirically real, they can never limit the undivided and indivisible Brahman and produce the *jīvas*. Therefore the *Vedas* say, *agrhyo na grhyate*: "The untouchable [Brahman] cannot be perceived" (*Brhad-āraṇyaka Up.* 9.26). Brahman, being indivisible, cannot be broken or delimited into *jīvas* the way one might break a large stone into pebbles.

If we hypothetically grant that *upādhis* can divide Brahman into *jīvas*, then neither the *jīvas* nor Brahman itself should be called eternal. But the *Bhagavad-gītā*, which the Māyāvādīs accept as authoritative, describes both the *jīva* and Brahman as eternal. In Chapter Thirteen, text 20, Lord Kṛṣṇa says that the *jīva* is *anādi*, beginningless. The same is stated in texts 20–24 of the second chapter.

Śrīla Baladeva Vidyābhūṣaṇa states that even if the above point is overlooked, other inconsistencies abound in the Māyāvāda conception: The *jīvas* and the *īśvara* move from one place to another, but Brahman is all-pervading. Somehow portions of Brahman become limited by *upādhis* to manifest as the *jīvas*. When a given *jīva* moves from one place to another, either Brahman also moves along with it or it does not. But Brahman's moving from place to place is impossible, because when something moves it leaves one location and then occupies another, where it was absent before. It is absurd to propose this situation for Brahman, since Brahman is always present everywhere.

On the other hand, if Brahman does not move with the *jīvas*, we must assume that when a *jīva* is moving from place to place its *upādhi* constantly delimits new portions of Brahman, simultaneously releasing the previously delimited portions. This reduces Brahman, the absolute reality, to a toy in the hands of its *upādhis*, a proposal that is also absurd.

If it is instead proposed that all of Brahman is grasped by its *upādhis*, the problem of movement can be solved, but then there remains no Brahman free from *upādhis*, meaning that there is no chance for the *jīvas*' liberation or for useful discussion of philosophy; all of existence would consist of deluded Brahman, and there would be no liberated domain to aspire for.

If it is countered that Brahman is not the basis for its *upādhis* and thus *jīvas* can move independently of Brahman, this means that even at the liberated level these independent *upādhis* will continue to exist.

Śrīla Jīva Gosvāmī concludes that the interpretation of *pariccheda-vāda* in terms of Brahman's *upādhis* being empirically real is invalid.

He then goes on to refute *pratibimba-vāda*, the theory of reflection. Brahman, Śrīla Jīva states, can cast no reflection in its *upādhis*, or subtle bodies of material existence, because Brahman is devoid of all attributes. Only an object possessing attributes like form and color can cast a reflection. If an object is invisible, how can it be reflected in anything?

If it is countered that the sky, although invisible, casts a reflection in water, Jīva Gosvāmī replies that it is in fact the stars and planets in the sky that cast reflections in water, not the sky itself. If the sky could cast a reflection, then the wind would also be able to cast one, because air is a grosser element than sky. According to modern science, the bluish background seen behind the visible bodies in the firmament is an optical illusion created by refracted sunlight passing through the atmosphere. No concrete, underlying object is there to cast a reflection, only the invisible firmament. Hence, the analogy comparing Brahman to the sky being reflected in water is inappropriate.

Furthermore, it was already shown that, according to the *Māyāvādīs*, Brahman is beyond empirical existence and non-existence and thus also beyond sensory perception. It is foolish to then propose that Brahman reflects as the *jīvas*. But Śrīla Jīva Gosvāmī is willing to grant the opposition a respite and hypothetically accept their premise that Brahman can reflect in *upādhis*, in which case all-pervading Brahman must also exist in the *upādhis*, in which it supposedly reflects.

But if the reflected object, Brahman, is already present in the reflecting medium, the *upādhis*, how will it reflect there? As a mirror cannot reflect in itself, so Brahman cannot reflect in itself. Even if somehow it manages to reflect in itself, how will it be possible to distinguish the reflected Brahman

from the original Brahman already present in the *upādhis*? How can the reflected Brahman be singled out to be termed *jīva* and made to suffer? What was His offense? Why is it that the reflected Brahman becomes affected by *upādhis* and not the original Brahman, although the reflection is no different from the original? The Māyāvādīs have no consistent answer to these questions.

They have also told us that Brahman has no internal parts: *niṣkalam niṣkriyam śāntam*. "Brahman contains no limbs or parts. It is inactive and peaceful" (*Śvetāśvatara Up.* 6.79). But a formless, indivisible object cannot have a relation with any *upādhi*, real or imaginary, and thus it cannot reflect in any medium.

In response, the monists cite the analogy of a clear crystal that appears red when placed in front of a red flower. Just as the red color, which is formless and indivisible, is reflected in the crystal, so it is possible for Brahman to be reflected in its *upādhis*. But this is a faulty argument. The red color in this analogy belongs to the flower, which projects its image through the crystal, thus we perceive only the flower's color in the crystal. The color exists simply as the flower's attribute and cannot sustain itself independently. A flower, moreover, has shape, parts, and attributes. In sum, neither the color nor the flower compares adequately to Brahman. Therefore, like the analogy of the reflected sky, the Māyāvādīs have also applied this analogy incongruously.

The *śruti* says, *asaṅgo hy ayaṁ puruṣaḥ*: "Brahman is free from any relation or association" (*Bṛhad-āraṇyaka Up.* 4.3.15). Therefore Brahman cannot engage in any relationship with a reflecting medium. The Māyāvādīs interpret the word *asaṅga* here as meaning "devoid of real relations." This implies that Brahman can have nonreal relations or associations, created by Māyā. As already shown however, formless Brahman has no ability to manifest a reflection in an empirically real medium or have any other relation with such a medium. This impossibility is even more definite with respect to unreal relations with unreal mediums. The *Praśnopaniṣad* (4.10) confirms this when it states, *tad acchāyam aśarīram alohitam*: "That Brahman casts no

shadow, has no body, and is colorless." We can thus conclude that *upādhis*—whether real or unreal—can never impose themselves on pure Brāhman. They affect only the deluded *jīvas*.

In the next *anuccheda* Śrīla Jīva Gosvāmī presents more arguments against the Māyāvāda doctrine, hypothetically considering Brahman's *upādhis* as real.

### ANUCCHEDA 38

## REFUTATIONS OF PRATIBIMBA-VĀDA AND PARICCHEDA-VĀDA

तथा वास्तवपरिच्छेदादौ सति सामानाधिकरण्यज्ञानमात्रेण न  
तत्यागश्च भवेत् । तत्पदार्थप्रभावस्तत्र कारणमिति चेदस्माकमेव  
मतसम्मतम् ॥ ३८ ॥

*tathā vāstava-paricchedādau sati sāmānādhikaranyajñāna-mātreṇa na tat-tyāgaś ca bhavet. tat-padārthaprabhāvas tatra kāraṇam iti ced asmākam eva mata-sammatam.*

Moreover, if there were empirically real *upādhis* delimiting Brahman (*pariccheda*) or acting as the medium of its reflection (*pratibimba*), a person could not escape from them simply by knowing he is one with the Supreme in essence. And if the monists propose that freedom from *upādhis* is due to the influence of the supreme entity, who is called *tat*, then they agree with us!

### COMMENTARY



Śrīla Jīva Gosvāmī here exposes further complications that arise from accepting Brahman's *upādhis* as empirically real. The monists believe that a *jīva* can become free from the bondage of his *upādhis* by becoming educated through the *śrutis*. This is their idea from the following *śruti* statements: *Tat tvam asī*: "Thou art that" (*Chāndogya Up.* 6.8.7).

*Tad ātmānam eva vedāham brahmāsmi*: "It knew Itself: 'I am Brahman'" (*Bṛhad-āranyaka Up.* 1.4.10).



*Tat tvam asy-ādi-vākyebhyaḥ jñānam mokṣasya sādhanam:* "The means to liberation is knowledge arising from dictums such as 'Thou art that'" (*Bṛhan-nāradya Pur.* 35.68).

*Brahma veda brahmaiva bhavati:* "He who knows that Brahman becomes Brahman" (*Muṇḍaka Up.* 3.2.9).

*Tarati śokam ātma-vit:* "The knower of the Self transcends grief" (*Chāndogya Up.* 7.1.3).

Thus, with the apparent support of Vedic scripture, the Māyāvāda school claims that liberation is achieved through knowledge. Indeed, the *śruti* says, *tam eva viditvā ati mṛtyum eti/ nānyaḥ panthā vidyate 'yanāya*, "Only by knowing that [Brahman] can one transcend death; there is no other way to cross over." (*Śvetāśvatara Up.* 3.8, 5.15). And in the *Bhagavad-gītā* (4.37) Lord Kṛṣṇa says:

*yathaidāṁsi samiddho 'gnir bhasma-sāt kurute 'rjuna  
jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā*

As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

Continuing the idea, in the next two verses (Bg. 4.38-39), the Lord says, *na hi jñānena sadṛśam pavitram iha vidyate:* "Nothing is as purifying as knowledge," and *jñānam labdhvā parām śāntim acireṇādhigacchati:* "Having attained this knowledge, one quickly attains the supreme peace."

In effect, the Māyāvādīs think the *jīva* is like an infant who has gotten lost in a busy public place and is then found by some poor man. As a result of this misfortune, compounded by ignorance of his true identity, the baby grows up in a humble setting as the child of the poor man. Later the child may be recognized by a servant of his father. As soon as he comes to realize that he is the son of a wealthy man, all his poverty vanishes. He does not have to toil hard to get rid of this poverty. In fact, he was never really poor, just ignorant, and thus simply coming to a proper understanding of his real identity was sufficient to reverse the situation.

Another example: A person forgets that he put his watch in his pocket and searches for hours without any luck. Finally,

a friend comes along and sees the watch strap sticking out of his pocket and tells him, "Your watch is in your pocket." At once the person has the watch and his anxiety is gone. Knowledge alone was sufficient to relieve his distress.

Similarly, the Māyāvādīs say, the *jīva* is nothing but deluded Brahman. As soon as he realizes this by properly hearing the Vedic instructions, he becomes liberated. He then understands that Brahman is not distant from him, for in fact he himself is Brahman. His only obstacle was ignorance, which hearing the *Vedas* has now removed. Of course, for the process to be effective one's heart must be pure, and to achieve this purity Śrīpāda Śaṅkarācārya recommends the *sādhana-catustaya*, or "fourfold practice," consisting of discrimination, dispassion, "the six achievements,"<sup>5</sup> and eagerness for liberation.

According to Śaṅkara, one of the four *mahā-vākyas*, or essential statements of all Vedic instructions, is *tat tvam asi*: "You are that [Brahman]." This statement underlines the oneness of the *jīva* with Brahman. But, we have to ask, since Brahman is all-pervading and all-knowing while the *jīva* is atomic and limited in knowledge, how can they be the same? To this the Māyāvādīs reply that *tat tvam asi* should not be understood in its primary, literal sense but only in a secondary sense. One can recognize the actual oneness between the *jīva* and Brahman when one puts aside their opposing qualities—omnipresence and omniscience versus atomic size and limited knowledge—and recognizes only their mutual quality of consciousness. This process is called *bhāga-tyāga-lakṣaṇā*, or applying a metaphorical meaning to a phrase by avoiding part of a word's literal meaning or some of its qualifications. This is used in *Bhagavad-gītā* when Lord Kṛṣṇa addresses Arjuna as *puruṣa-vyāghra*, tiger among men. Arjuna is not a tiger. But to call him tiger implies that he has some characteristics of a tiger, such as bravery. But he does not have other qualities such as ferociousness. Thus one can realize the true oneness between Brahman and *jīva* only when one puts aside the *upādhi* that

<sup>5</sup> The six achievements are control of mind, control of senses, faith, stability of mind, renunciation, and tolerance.

limits Brahman into becoming a *jīva*. To help in this realization, the *guru* instructs the disciple, "You are that." Since the *śruti* statements cannot be meaningless, Śaṅkara contends, this is the only way to understand this *mahā-vākya*.

Śrīla Jīva Gosvāmī answers this whole argument by pointing out that even when a *jīva* is absorbed in hearing the Vedic sound conveying the knowledge that he is one with Brahman, the *upādhi* covering the *jīva*, which is empirically real, will not magically dissolve. A man bound by chains will not become free just by meditating that his fetters are cut. A rabbit will not turn into an elephant just by meditating, "I am an elephant, I am an elephant." Such achievements would be possible only if the *upādhis* were merely apparent. An intoxicated office clerk may think he is the President of the United States, but when he becomes sober he understands he is just an office clerk. If the *upādhis* covering Brahman are real, the task of removing them is not so easy. Mere knowledge is not sufficient to liberate the *jīva* from *Māyā*. If knowledge alone were actually sufficient for liberation, why do the scriptures recommend various austerities, penances, and rituals for self-purification?

The *Māyāvādīs* can only say that these are preliminary steps for purifying the heart, for qualifying one to understand the meaning of the *śrutis'* *mahā-vākyas*. But according to the *sāstras*, knowledge (*vidyā*) and ignorance (*avidyā*) are both products of *Māyā*. So even if a *jīva*, by studying Vedic texts, gets rid of his *avidyā* with the help of *vidyā*, he will still be bound by *vidyā*. How will he do away with this other *upādhi*, *vidyā*? Until he is free from all *upādhis* he cannot realize Brahman, which is beyond both *vidyā* and *avidyā*. Lord Kṛṣṇa discusses this point with Uddhava in the Eleventh Canto of the *Bhāgavatam* (11.11.3):

*vidyāvidye mama tanū viddhy uddhava śārīriṇām  
mokṣa-bandha-karī ādye māyayā me vinirmite*

O Uddhava, both knowledge (*vidyā*) and ignorance (*avidyā*), which cause liberation and bondage to the human beings, are two primordial energies created by My *Māyā*.

Here the Lord explicitly states that *vidyā* is also a product of *Māyā*. When He says that *vidyā* gives liberation, He does not mean that *vidyā* alone can grant it, because no one can become free from *Māyā* without surrendering to the Supreme Lord. He emphatically declares this to Arjuna in the *Bhagavad-gītā* (7.14):

*daivī hy eṣā guṇa-mayī mama māyā duratyayā  
mām eva ye prapadyante māyām etāṁ taranti te*

This divine energy of Mine, *Māyā*, consisting of the three modes of material nature, is difficult to surpass. Those who have only My shelter can easily cross beyond it.

The term *vidyā* means "knowledge" and also "devotion." In Upaniṣadic statements such as *tam eva viditvā ati mṛtyum eti*, the word *viditvā* (after knowing) really means "by being devoted to Him, fully knowing His essence;" it does not mean having knowledge without devotion. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (4.9):

*janma karma ca me divyam evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

One who knows in reality the transcendental nature of My birth and activities does not, upon leaving the body, take his birth again in this material world, but attains Me, O Arjuna.

Here the same root, *vid* (to know), is being used, and in this context it means "knowing with devotion."

Material knowledge is a feature of *Māyā*, whereas transcendental knowledge about the Lord is manifested by the illuminating power of *bhakti*, an aspect of the Supreme Lord's internal potency. Spiritual knowledge is inseparable from *bhakti*. The process of hearing—or in other words receiving knowledge—is in fact listed first among the nine processes of devotional service. A passage from the *Bṛhad-āraṇyaka Upaniṣad* (4.4.21) bears out the conclusion that *vidyā* indicates knowledge with devotion: *vijñāya prajñāṁ kurvīta*. "After knowing, one should practice wisdom." Here the word used for wisdom, *prajñā*, conveys the same meaning as

*vidyā*, and so the sentence indicates, "After knowing Him, one should practice devotion." Also, in the *Bhagavad-gītā* (9.2) the Lord says, *rāja-vidyā*, "This is the king of knowledge." From the context it is evident that here *vidyā* means "devotional service." Thus it is devotional service and not mere knowledge that cuts the bonds of *Māyā*, as stated in the *Bhagavad-gītā*: *daivī hy eṣā guṇa-mayī* (7.14), and confirmed in *Bhagavad-gītā* (11.53–54) :

*nāhaṁ vedair na tapasā na dānena na cejyayā  
śakya evaṁ-vidho draṣṭuṁ drṣṭavān asi mām yathā*

*bhaktyā tv ananyayā śakya ahaṁ evaṁ-vidho 'rjuna  
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa*

The form you are seeing with your transcendental eyes cannot be understood simply by studying the *Vedas*, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am. My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

If the *Māyāvādīs* respond by suggesting that it is possible for the *jīva* to remove all *upādhis* and become Brahman by the mercy of the all-powerful and benign Brahman, Śrīla Jīva Gosvāmī is glad to accept this idea, since it amounts to surrendering to the Vaiṣṇava view. The monists insist that Brahman is devoid of all attributes and potencies, but if that same Brahman is now required to bless the *jīva*, then it has to have some potency, namely mercy. By allowing featureless Brahman to have any potency at all, the *Māyāvādīs* conform to the Vaiṣṇava definition of Para-brahman as Bhagavān, the Supreme Personality of Godhead. In that case, Śrīla Jīva Gosvāmī says, *asmākam eva mata-sammatam*, "Their view then agrees with ours."

In the *Bhagavat-Sandarbhā* Śrīla Jīva Gosvāmī will prove that even for Brahman realization one must take shelter of the Supreme Lord. Next, Śrīla Jīva Gosvāmī exposes the fallacies of the second alternative, that Brahman's *upādhis* are unreal.

## ANUCCHEDA 39

**FURTHER REFUTATIONS TO  
PRATIBIMBA-VĀDA AND PARICCHEDA-VĀDA**

उपाधेराविद्यकत्वे तु तत्र तत्परिच्छिन्नत्वादेरप्यघटमानत्वादा-  
विद्यकत्वमेवेति घटाकाशादिषु वास्तवोपाधिमयतद्दर्शनया न  
तेषामवास्तवस्वप्नदृष्टान्तोपजीविनां सिद्धान्तः सिध्यति,  
घटमानाघटमानयोः सङ्गतेः कर्तुमशक्यत्वात् । ततश्च तेषां  
तत्तत् सर्वमविद्याविलसितमेवेति स्वरूपमप्राप्तेन तेन तेन  
तत्तद्व्यवस्थापयितुमशक्यम् ॥ ३९ ॥

*upādher āvidyakatve tu tatra tat-paricchinnavāder apy  
aghaṭamānatvād āvidyakatvam eveti ghaṭākāśādiṣu  
vāstavopādhi-maya-tad-darśanayā na teṣām avāstava-  
svapna-dr̥ṣṭāntopajīvinām siddhāntaḥ sidhyati  
ghaṭamānāghaṭamānayoḥ saṅgateḥ kartum aśakyatvāt.  
tataś ca teṣām tat tat sarvam avidyā-vilasitam eveti  
svarūpam aprāptena tena tena tad tad vyavasthāpayitum  
aśakyam.*

Conversely, if the *upādhis* are only apparently real, then Brahman's delimitation (*pariccheda-vāda*) and reflection (*pratibimba-vāda*) are also only apparently real, since these processes do not in fact occur. Because in this case the *Māyāvādīs'* doctrine is based on the analogy of an unreal dream state, such analogies as that of the pot and the sky, which involve real *upādhis*, cannot serve to establish it. No proper analogy can be drawn between real and unreal things. Therefore the *Māyāvādīs'* theories of division and reflection are nothing but the play of illusion, unprovable by their faulty application of analogies.

**COMMENTARY**



In previous *anucchedas*, Śrīla Jīva Gosvāmī has shown that if Brahman's *upādhis* are empirically real one cannot satisfactorily explain the existence of either the *jīvas* or the *īśvara*.

Now he will consider the Śāṅkarites' second option, that Brahman's *upādhis* are only apparent. In this *anuccheda* the *upādhis* are called *āvidyaka*, or "illusory," a specific reference to *prātibhāsika* reality as defined in Māyāvāda theory. In this context the Śāṅkarites do not intend "illusory" to mean altogether nonexistent, for nonexistence can never give rise to either the *jīva* or the *īśvara*. Rather, they say, Brahman's *upādhis* are "illusory" in the sense that they exist on neither the empirical nor the absolute level. They are an intangible, apparent reality, akin to dreams, misperceptions, and hallucinations.

The objects one sees in dreams, misperceptions, or hallucinations are intangible. In a dream one may eat a big feast, for example, but upon waking up one will still feel hungry; the feast appears real only while dreaming. Similarly intangible or misperceived or imagined objects, such as a "snake" that is in fact a rope; fear of the snake will persist only as long as the misperception or hallucination continues. This kind of illusory reality (*prātibhāsika-sattā*) is inferior to the empirical world and the absolute reality. Nonetheless, the Māyāvādīs posit that such apparent *upādhis* can cause Brahman to take on the characteristics of the *jīvas* and *īśvara*.

The first step in refuting this erroneous theory is to point out that an effect is always dependent on its cause and that specific effects arise from specific causes. For example, one cannot make water taste sweet by adding salt. It follows, therefore, that if the *upādhis* imposed on Brahman are only apparent realities, then they cannot produce empirical reality. A daydream may be a pleasant reverie, but no one gains any real benefit by imagining he has been crowned emperor of the world. Instead, as the daydreamer whiles away the time he may lose an opportunity for gaining some practical benefit in the real world. However much he dreams, his apparent reality will never become empirically real.

In the context of discussing real *upādhis*, Śrīla Jīva Gosvāmī has already refuted the two analogies the Māyāvādīs use to explain *pratibimba-vāda* and *pariccheda-vāda*—the analogy of the sun reflecting in many waterpots and that of the sky becoming delimited by a pot. These

analogies are also inappropriate here. The Māyāvādīs may justifiably presume the sky to be empirically real and thus delimitable by such an *upādhi* as a pot. But Brahman is neither empirical nor divisible, and therefore it is impossible for empirical *upādhis* to delimit it. Any delimitation of Brahman can occur only on the level of mere appearance, not in empirical reality. Such a *prātibhāsika* delimitation, unreal in the empirical sense, will not help explain how the *jīvas* and the *īśvara* come into being on the empirical plane. This leaves no consistent explanation of how indivisible, formless Brahman can be divided into the *jīvas* and the *īśvara* by either empirical or apparent *upādhis*.

A good analogy must be as similar as possible to what it illustrates. The greater the similarity, the stronger the analogy. But the analogy of the sky and the pot is not similar enough to the situation the Māyāvādīs apply it to: While the sky and Brahman are similar, the sky's *upādhi*, the pot, is empirical, while Brahman's *upādhis* must be merely apparent.

The impersonalists compare this world to a dream to show its illusory nature, that it does not really exist. But it is unjustifiable to equate the dream world (apparent reality) with the external world (empirical reality) in order to reach this conclusion. If a person commits murder in a dream he is not punished for it, but in the empirical world he risks punishment for such an act. So it is improper to say that the world is just a dream. Sin and piety, which pollute or purify the heart of an actor, are not applicable to acts done in dreams; they give their bitter and sweet fruits only in the empirical world. The analogy of a dream, therefore, is not adequate for explaining the appearance of the material world from Brahman. The Vedic scriptures present the dream analogy only to illustrate the temporary nature of this world, and thus inspire a sense of detachment from materialism in those desiring to walk the path of transcendence.

The Māyāvādīs' only other alternative is to assign Brahman to empirical (*vyāvahārika*) reality by placing it in the same class as the sky, to which the *Vedas* compare it. But that leaves us with no absolute reality, in which case the



whole idea becomes absurd, because, logically, absolute reality must exist, and the *Vedas* and numerous saintly persons confirm this.

Thus all these arguments fail to establish the doctrines of *pariccheda* and *pratibimba*, which are thus left as nothing more than mental exercises for impersonal speculators. They provide no sound explanation of how pure Brahman, by adulteration with *upādhis*, manifests as many, namely as *īśvara* and the *jīvas*.

Śrīla Jīva Gosvāmī offers still more refutations of impersonalism in the next *anuccheda*.

#### ANUCCHEDA 40

#### INCONSISTENCIES IN MONISM

इति ब्रह्माविद्ययोः पर्यवसाने सति यदेव ब्रह्म चिन्मात्रत्वेना-  
विद्यायोगस्यात्यन्ताभावास्पदत्वाच्छुद्धं तदेव तद्योगादशुद्ध्या  
जीवः पुनस्तदेव जीवाविद्याकल्पितमायाश्रयत्वादीश्वरस्तदेव च  
तन्मायाविषयत्वाज्जीव इति विरोधस्तदवस्थ एव स्यात् । तत्र  
च शुद्धायां चित्यविद्या, तदविद्याकल्पितोपाधौ तस्याम्  
ईश्वराख्यायां विद्येति, तथा विद्यावत्त्वेऽपि मायिकत्वमित्य-  
समञ्जसा च कल्पना स्यादित्याद्यनुसन्धेयम् ॥ ४० ॥

*iti brahmāvidyayoh paryavasāne sati yad eva brahma cin-  
mātratvenāvidyā-yogasyātyantābhāvāspadatatvāc  
chuddham tad eva tad-yogād āśuddhyā jīvaḥ punas tad  
eva jīvāvidyā-kalpita-māyāśrayatvād īśvaras tad eva ca  
tan-māyā-viśayatvāj jīva iti virodhas tad-avastha eva syāt.  
tatra ca śuddhāyām city avidyā tad-avidyā-kalpitopādhau  
tasyām īśvarākhyāyām vidyeti tathā vidyā-vattve 'pi  
māyikatvam ity asamañjasā ca kalpanā syād ity-ādy  
anusandheyam.*

In this way, by basing their ideas on Brahman and *avidyā* alone, the Māyāvādīs contradict themselves when they say that the one undivided Brahman, pure by virtue of being unadulterated consciousness and thus altogether free from

contact with *avidyā*, is nonetheless polluted by contacting *avidyā* and thus becomes the *jīva*. Then again, the Māyāvādīs say that same Brahman becomes the personal Godhead who serves as the basis of Māyā, the illusion concocted from the *jīva*'s *avidyā*. And under the influence of Māyā, Brahman supposedly again becomes the *jīva*. Here we have *avidyā* within the pure spiritual being (Brahman), *vidyā* within the *upādhi* called God, who is concocted by that *avidyā*, and an illusory status of that same Godhead, who is the proprietor of *vidyā*. We should carefully study how these and other similarly manufactured ideas are simply incoherent.

#### COMMENTARY



In the previous *anucchedas* Śrīla Jīva Gosvāmī has refuted the two main theories of monism, *pariccheda-vāda* and *pratibimba-vāda*. He showed that neither of these consistently explain the empirical world and the presence of the *jīvas* and God within it. Now Śrīla Jīva Gosvāmī points out in more detail the fallacies in these theories. He argues that even if we accept either the *pariccheda-vāda* or the *pratibimba-vāda* as a description of how Brahman becomes divided into the many *jīvas*, still the contradiction between Brahman's perfection and the superimposition of *avidyā* will remain unresolved.

How can Brahman, which is indivisible pure consciousness, have portions that fall under the rule of Māyā and think themselves *jīvas*? Knowledge and delusion cannot share the same location, just as light and darkness cannot both be present in the same place. Being indivisible, Brahman cannot become fragmented to manifest the *jīvas*. Moreover, the absolute existence cannot include Māyā (*avidyā*), only Brahman. For Māyā to be involved with Brahman, either Brahman would have to degrade itself to Māyā's empirical level so it could be adulterated by *upādhis*, or else Māyā would have to elevate herself to the absolute of Brahman so that she could influence it. The first of these alternatives is impossible because Brahman is without attributes and cannot change. The second alternative amounts to dualism, because

then Māyā and Brahman would have equal status on the plane of absolute reality. This, of course, contradicts the basic principles of monism.

Under pressure of these arguments, the impersonalists may try to placate us with the claim that the vital issue at hand is not precisely how the *jīva* came under the influence of Māyā, but simply that he is now suffering in illusion. The house of material existence is now on fire; we do not have time to search out Māyā's origin but should try to escape the fire quickly before it devours us, before we lose the opportunity of human life.

Even if we grant this point, the Māyāvādīs must still convince us that the end they want us to seek, impersonal liberation, is in our best interest. This they cannot do. Our house may be on fire, but it does not follow that we should panic and jump out the first available window to our certain death.

As Śrīla Jīva Gosvāmī indicates here, the Māyāvādīs say that after Brahman comes under the influence of *avidyā*, he is called *jīva*. Then this *jīva* creates Māyā by his imagination. A portion of Brahman next gives shelter to Māyā and becomes known as *īśvara*, or the Supreme Lord. From that point on Māyā follows *īśvara*'s dictates and controls the *jīva*, who is Brahman covered by Māyā. So *īśvara* is the basis of Māyā, and the *jīva* is her *viṣaya*, or object of action.

This is self-contradictory. This explanation is plagued with the logical fault called *anyonyāśraya-doṣa*, or "the defect of mutual dependence." Māyā's existence supposedly originates from the *jīva*, and the *jīva*'s existence also originates from Māyā. This means that without Māyā there is no *jīva* and without *jīva* there is no Māyā. In addition, a part of Brahman supposedly becomes *īśvara* by contacting Māyā, but then Māyā becomes subordinate to this *īśvara*. In this view even God cannot come into existence without the involvement of the finite living beings, who are themselves dependent manifestations of Māyā. So ultimately *īśvara* is dependent on Māyā for His existence.

Another absurdity in the *pariccheda-vāda* and *pratibimba-vāda* presentations is the claim that Māyā has

two features—*vidyā* and *avidyā*. The *upādhi* delimiting Brahman as *īśvara* is supposedly Māyā's *vidyā* portion, which is predominantly in the mode of goodness, while the *upādhis* limiting Brahman as the *jīvas* constitute her *avidyā* portion. In this way, *īśvara* is the basis of the *jīvas*' illusion despite His being the embodiment of perfect knowledge, but the Māyāvādīs cannot explain how Māyā's division into *vidyā* and *avidyā* comes into existence. Certainly Brahman, being devoid of qualities, cannot create this division. The modes of nature are always mixed with each other. There are no pure modes anywhere. This is confirmed in Sāṅkhya kārīkā (12) *anyonyābhibhavāśraya-janana-mithuna-vṛttayah*. The modes have the nature to subdue each other, to support each other, to produce material objects by combining with each other and to remain mixed with each other.

Śrīla Jīva Gosvāmī advises us to study other inconsistencies like these in Māyāvāda philosophy. For example, we should consider the following questions: If originally only featureless Brahman and nothing else exists, where does *avidyā* come from? Or, if *avidyā* can bind Brahman, isn't it more powerful than Brahman? The Māyāvādīs compare Brahman to a spider that weaves its own web and somehow gets bound by it, but this analogy presents Brahman as possessing attributes and potencies, revealing a tacit acceptance of the Vaiṣṇava dualistic understanding.

We should also consider the following conundrums: (1) Since Brahman is unlimited and devoid of parts, it cannot possibly cast a reflection. (2) Brahman is described as pure awareness, but in order to function, awareness needs an object apart from itself. There is no meaning to knowledge without a known object. And when there is an object, absolute oneness is negated, because there is the multiplicity of knower, knowledge, and known. (3) Brahman's existence proves that it is potent, because anything that exists necessarily has some kind of energy or attributes. Thus there is duality between Brahman and its potencies or attributes.

From Sāṅkhya philosophy we understand that the primeval *pradhāna* generates the *mahat-tattva*, which then

gives rise to false ego. Granted that, as the Māyāvādīs say, a *jīva* can dissolve his false ego by cultivating spiritual knowledge, but even so, the other two basic elements of material nature—*mahat-tattva* and *pradhāna*—will remain undissolved. How will the egoless *jīva* transcend the *mahat-tattva* and *pradhāna* to realize Brahman? Egolessness is not automatically equivalent to liberation, since at the time of universal annihilation, when the conditioned *jīvas* merge into the body of Mahā-Viṣṇu, they are devoid of false ego but still bound by their karma.

A word has an inherent relationship with its meaning. According to Śrīla Jīva Gosvāmī in *Hari-nāmāmṛta-vyākāraṇa* (2.1), a word that refers to something denotes either an object, a quality, a class, or an activity. Certainly the word "Brahman" represents neither a class nor an activity. If Brahman were a quality, there would have to be another object which possessed that quality, since no quality can exist without belonging to some object. If, as the last alternative, Brahman is an object, then it must possess qualities because an eternal object cannot exist without qualities. In either case, Brahman enters into a duality.

Māyāvādīs explain this material world on the basis of Māyā, which is neither *sat* (real) nor *asat* (unreal). They say that Māyā is thus inexplicable (*anirvacanīya*). But in the *Bhagavad-gītā* (2.16) Lord Śrī Kṛṣṇa recognizes only two categories, *sat* and *asat*:

*nāsato vidyate bhāvo nābhāvo vidyate sataḥ  
ubhayaḥ api dṛṣṭo 'ntas tv anayos tattva-darśibhiḥ*

Those who are seers of the truth have concluded that the unreal (*asat*) has no existence and the real (*sat*) has no nonexistence.

There is no mention here or in any other bona fide scripture of an inexplicable third mode. Thus there is no foundation for the Māyāvādīs' concept that Māyā and the material world generated from her belong to some inexplicable third category.

To prove their contention that the material world is inexplicable (*anirvacanīya* or *mithyā*), neither real nor unreal, the

Śaṅkarites cite the well-known example of the rope and the snake. In semi darkness, a rope may be mistaken for a snake. They say if the snake perceived in the rope were completely nonexistent (*asat*), no one would ever mistake a rope for one in semi-darkness, because a nonexistent thing can never be perceived. So the "snake" is not nonexistent, but still it cannot be considered real (*sat*) either, because in sufficient light no snake will be seen. Thus there must be a third category, separate from both *sat* and *asat*. This third category is *anirvacanīya*, inexplicable, and to it the Śaṅkarites assign *Māyā*.

The truth, however, is that one need not resort to the *Māyāvāda* philosophy to explain the rope being mistaken for a snake. The snake and the rope are *both* real. A person who mistakes a rope for a snake must have previously experienced a real snake, and the conditions must be insufficient for correct perception. His experience of snakes, therefore, will cause his mind to superimpose the impression of a snake on the rope in semi-darkness. By contrast, someone who has no experience of snakes will never mistake a rope for one. An infant, for example, will never mistake a rope for a snake. Thus there is no inexplicable third category in material existence, as the *Māyāvādīs* claim.

Since *Māyāvādīs* accept only Brahman as the ultimate reality, they say that even scriptures that teach such statements as *tat tvam asi* (You are that) are true only empirically. Although such declarations have the power to uplift those who hear them, they are not absolutely true. In this way the Śaṅkarites reveal yet another inconsistency in their system. If the scriptures are only empirically real, how can they elevate anyone beyond *Māyā*? By this logic even the enlightened writings of such liberated souls as Yājñavalkya and Śaṅkara are unable to liberate their readers, for, not being absolute, they must be full of relative imperfections.

In truth the *jīva* is not, as the *Māyāvādīs* say, merely an adulterated version of Brahman. As the Supreme Lord states in the *Bhagavad-gītā* (15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: "The *jīva* is My eternal fragment." Thus the *jīva* can never lose his identity by merging back into the

Brahman it supposedly really is. When wheat berries and rice grains are mixed, they do not merge into one another and lose their separate identities. We can easily distinguish the wheat from the rice. If, however, we mix papaya seeds with some similar-looking black peppercorns, we may have difficulty distinguishing between them. Still, this does not mean they have lost their distinct identities.

Likewise, when water and ink are mixed, each substance retains its separate identity. Only because it is difficult for us to distinguish between them do the two liquids appear to have merged. The water molecules and the ink molecules have not merged to become all ink, all water, or something else. One indication that the substances do not merge is that when a glass of ink is poured into a pail of water, the total volume of liquid increases by one glass, and the same happens when a glass of water is poured into a pail of ink. In neither case do the substances merge.

Similarly, the *jīvas* cannot merge into Brahman and lose their identity. Of course, if a *jīva* wants to feel that he has merged with Brahman and he performs the appropriate spiritual practices, the all-merciful Supreme Lord will help that *jīva* imagine he has attained literal oneness with Him. In reality, God and the *jīvas* are always distinct, and the Lord and His pure devotees are always aware of this distinction.

Having established that the Māyāvādīs' philosophy is opposed to the truths revealed in Vyāsadeva's meditative experience, and having highlighted some of the prominent defects in their logic, Śrīla Jīva Gosvāmī next argues that the monistic conclusion also contradicts the experience of Śukadeva Gosvāmī, the principal speaker of *Śrīmad-Bhāgavatam*.

#### ANUCCHEDA 41

### ŚRĪLA VYĀSADEVA'S EXPERIENCE DOES NOT SUPPORT MONISM

किञ्च, यद्यत्राभेद एव तात्पर्यमभविष्यत्तर्ह्येकमेव  
ब्रह्माज्ञानेन भिन्नं, ज्ञानेन तु तस्य भेदमयं दुःखं विलीयत

इत्यपश्यदित्येवावक्ष्यत् । तथा श्रीभगवल्लीलादीनां  
वास्तवत्वाभावे सति श्रीशुकहृदयविरोधश्च जायते ॥ ४१ ॥

*kim ca yady atrābheda eva tātparyam abhaviṣyat tarhy  
ekam eva brahmājñānena bhinnam jñānena tu tasya  
bheda-mayam duḥkham vilīyata ity apaśyad ity  
evāvakṣyat. tathā śrī-bhagaval-līlādīnām  
vāstavatvābhāve sati śrī-śuka-hṛdaya-virodhaś ca jāyate.*

Futhermore, if the *jīvas*' absolute oneness with Brahman were the actual purport of *Śrīmad-Bhāgavatam*, Sūta Gosvāmī would have said that Śrīla Vyāsadeva saw in his trance how the one Brahman becomes divided because of ignorance, and how knowledge dispels the suffering caused by this duality. And if the Supreme Lord's pastimes and qualities were unreal, what Śrī Śukadeva experienced in his heart would be invalidated.

#### COMMENTARY



Having presented his logical refutations of monism, Śrīla Jīva Gosvāmī now proceeds to disprove it by reference to *śabda-pramāṇa*, scriptural evidence. This is the Vedic system. Logic by itself cannot give us an understanding of the Absolute Truth, the Personality of Godhead. In transcendental matters such as this, the final authority is always scripture. Scriptural evidence is so decisive that even if a certain claim defies logic but is supported by *śabda-pramāṇa*, it should be accepted as conclusively true. Any standard of truth lower than this would be inconsistent with Vedāntic epistemology, which is based on the axiom that the *Vedas* emanate from the Absolute and are thus infallible.

Earlier, Śrīla Jīva Gosvāmī showed that *Śrīmad-Bhāgavatam* is the supreme *pramāṇa*. Now he tests monism on the authority of the *Śrīmad-Bhāgavatam*'s test. The essential message of the *Bhāgavatam* is found in the verses narrating what Śrīla Vyāsa saw in trance—the Supreme Personality of Godhead along with His internal potencies and His external potency, *Māyā*. Vyāsa did not see a non



differentiated Brahman being overpowered by Māyā and turning into many *jīvas*. Rather, he saw that the *jīva* is distinct from the Supreme Lord and is captivated by Māyā because he thinks himself independent of the Lord. Vyāsadeva thus saw that the cause of the *jīva*'s suffering is his false sense of independence. At the same time, he saw that the solution to the *jīva*'s predicament is devotional service to the Supreme Person (*bhakti-yogam adhokṣaje*), not imagining a state of oneness with Him.

Sūta Gosvāmī's prayers to Śukadeva Gosvāmī, his spiritual master, confirm that merging with impersonal Brahman is an inferior goal. While speaking *Śrīmad-Bhāgavatam* to the sages at Naimiṣāranya, Sūta Gosvāmī specifically mentions that originally Śukadeva was absorbed in the bliss of Brahman. Later his heart was captivated when he heard selected *Śrīmad-Bhāgavatam* verses describing the pastimes and attributes of Kṛṣṇa, the Supreme Personality of Godhead. Śukadeva was so entranced that he thoroughly studied the description of the Lord's pastimes in *Śrīmad-Bhāgavatam*, and later he excelled in narrating the *Bhāgavatam*.

Therefore it is said that the *Bhāgavatam*, which is the ripened fruit of the tree of Vedic literature, became even more relishable when it emanated from the mouth of Śukadeva. *Śuka* means "parrot," and Śukadeva's name alludes to the well-known fact that fruits become sweeter after being pecked by parrots. When the fruit of the *Bhāgavatam* was touched by Śukadeva Gosvāmī's lips and then tasted by Parikṣit Mahārāja, it became sweeter than ever.

Śrīla Śukadeva Gosvāmī's attraction to the *Bhāgavatam* indicates that the pastimes and attributes of the Supreme Personality of Godhead are both real and completely transcendental; otherwise a liberated soul like Śukadeva, who was beyond all mundane desires, would have never taken an interest in them. Śukadeva Gosvāmī, the most eminent of all Brahman-realized transcendentalists, demonstrated by his own behavior the falsity of the idea of absolute oneness between the Lord and the *jīvas*.

Thus, we can conclude that the keys to the doctrine of monism—*pariccheda-vāda* and *pratibimba-vāda*—are

supported neither by logic nor by the scriptures, at least not by the supreme scriptural *pramāṇa*, *Śrīmad-Bhāgavatam*. Māyāvādīs derive their opinions only from word jugglery and the distortion of scriptural truths, with the result that the innocent who hear their explanations become confused.

Next, Śrīla Jīva Gosvāmī explains the purpose of the monistic statements found in the Vedic scriptures.

#### ANUCCHEDA 42

### THE MEANING OF MONISTIC STATEMENTS

तस्मात्परिच्छेदप्रतिबिम्बत्वादिप्रतिपादकशास्त्राण्यपि  
कथञ्चित्तत्सादृश्येन गौण्यैव वृत्त्या प्रवर्तते ।

“अम्बुवदग्रहणात् न तथात्वम्” [ब्र.सू. ३.२.१९]

“वृद्धिहासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवम्”

[ब्र.सू. ३.२.२०] इति पूर्वोत्तरपक्षमयन्यायाभ्याम् ॥ ४२ ॥

*tasmāt pariccheda-pratibimbatvādi-pratipādaka-śāstrāṇy  
api kathañcit tad-sādrśyena gaūnyaiva vṛttyā pravarteran.  
“ambu-vad-agrahaṇāt tu na tathātvam;” “vṛddhi-hrāsa-  
bhāktatvam antar-bhāvād ubhaya-sāmañjasyād evam” iti  
pūrvottara-pakṣa-maya-nyāyābhyām.*

Therefore scriptural passages that appear to favor such doctrines as *pariccheda-vāda* and *pratibimba-vāda* must be understood in a secondary sense—that is, as expressing some sort of similarity between the Supreme's relation to the manifest world and the ordinary processes of division and reflection. The *Vedānta-sūtra* confirms this idea: “The water in a pond covers the land underneath and thus delimits it from the rest of the earth, but Brahman cannot be delimited in this way to become a *jīva*. No, the reference to delimitation is appropriate not in its primary sense but in its secondary sense, that of the water delimiting larger and smaller areas of land. This interpretation fulfills the purpose of the scriptural passages, and thus it is appropriate to compare Brahman to land” (Vs. 3.2.19, 20). The first of these *sūtras* gives an opponent's objection, and the second replies to that objection.

## COMMENTARY



The Mâyāvādīs accept the *Vedas* as the supreme authority and cite them profusely in support of their opinions. Indeed, many of the Vedic references they quote may seem to support their theories, but here Śrīla Jīva Gosvāmī explains how to correctly understand the apparently monistic statements in the *Vedas*.

In Sanskrit, words have two kinds of meaning—primary, called *mukhyā-vṛtti*, and secondary, called *gauṇī-vṛtti*. Vedic philosophers say that by the will of the Supreme Lord each word has some particular potency, which creates a specific relationship between the word and its meaning. For example, the word “cow” has a potency by which it refers to a particular entity having four legs, a tail, two eyes, a dewlap, an udder, and other features. Sometimes, however, in a particular context a word’s primary meaning fails to convey a relevant sense. In such cases we should conclude that the expression is figurative and accept some appropriate secondary meaning. Whenever the primary meaning of a scriptural statement is inappropriate, there must be a secondary meaning intended, because scriptural statements, being *apauruṣeya* and thus free of defects, cannot be meaningless. In the *Bhagavad-gītā* Lord Kṛṣṇa addresses Arjuna as *puruṣa-vyāghra*, “tiger among men.” In its primary sense the word “tiger” refers to a ferocious animal with claws and fangs. Arjuna was certainly not such an animal, but since Lord Kṛṣṇa’s words cannot be meaningless, the need arises for a figurative interpretation of *puruṣa-vyāghra*. Here the phrase is a metaphor, in which the Lord is calling Arjuna a tiger only to indicate his courage and prowess as a warrior. The word “tiger” in this phrase applies to these two characteristics that the tiger and Arjuna have in common, not to the primary sense of a tiger’s shape, habits, and so forth.

In the same way, Vedic texts that appear to support monistic ideas should not be abandoned as ambiguous babblings just because their primary meaning contradicts the conclusion of Śrīla Vyāsa’s trance. Rather, we should

interpret these statements in a way consistent with the underlying purport of the *Vedas*. Accepting them literally will lead to confusion, and rejecting them outright may lead to contempt for the *apauruṣeya-śabda*. In the opinion of Śrīla Jīva Gosvāmī, one must search for secondary meanings that agree with Śrīla Vyāsa's experience.

To support this judgment, Śrīla Jīva Gosvāmī refers us to *Vedānta-sūtras* 3.2.19 and 20. The *Vedānta-sūtra* is divided into four chapters (*adhyāyas*), each having four sections (*pādas*). These are further divided into *adhikaraṇas*. Each *adhikaraṇa* includes a topic statement from the *Upaniṣads*, followed by a doubt concerning that statement, then an opponent's position (*pūrva-pakṣa*), then the right conclusion (*siddhānta*), and finally *saṅgati*, a demonstration of how the *adhikaraṇa* relates to other *adhikaraṇas*. Some *sūtras* are simply antitheses that represent the opinions of various sages and philosophers. These are always followed by *siddhānta-sūtras*.

*Sūtra* eighteen of Chapter Three, second *pāda*, establishes that the purpose behind mentioning the *jīva* as a reflection of Paramātmā is not to show that Paramātmā becomes the *jīva* by reflection, but to show that Paramātmā is different from the *jīva* just as any real object is different from its reflection. If an object and its reflection were absolutely nondifferent, they could not be distinguished from each other. Thus the metaphor of the sun and its reflection in water is used to establish not the oneness of Paramātmā and *jīvātmā*, but just the opposite. *Sūtra* 3.2.18 states, *ata eva copamā sūryakādivat*: "Therefore, the analogy of the sun and its reflection shows the difference between the Supersoul and the soul."

A doubt may then be raised: "This very analogy proves that the Paramātmā reflects in *avidyā* and appears to become the *jīva*. What's wrong with this interpretation?"

The next *sūtra* (3.2.19) answers this doubt. It proves that the *jīva* is not a reflection of Brahman by pointing out that an *upādhi* cannot delimit Brahman the way water can delimit land. While commenting on this *sūtra* (Vs. 3.2.19) in *Govindabhāṣya*, Śrīla Baladeva Vidyābhūṣaṇa explains that since

Brahman is all-pervading, no object can possibly be distant from Him. Therefore, while the sun can cast a reflection in water because it is some distance from the water, Brahman can cast no reflection in anything because it is all-pervading. Therefore the *jīva* cannot be a reflection of Brahman.

Although the claim of this *sūtra* 19 is valid, it does not agree with those scriptural statements that seem to indicate the *jīva* is a reflection of Brahman. It is in this sense that Śrīla Jīva Gosvāmī calls this *sūtra* a *pūrva-pakṣa*, an opponents argument. But if Brahman does not reflect as the *jīva* the way the sun reflects on water, what do the *śruti* statements to that effect actually mean? They must have some reasonable purpose. In *sūtra* twenty Vyāsadeva responds with the *siddhānta*, or conclusion. Although the comparison of the sun and its reflection with Brahman and the *jīva* is not true when interpreted literally, it is true when we consider the secondary characteristics of the analogy: The sun is great like Brahman, and its reflection is small like the *jīva*. Why do we give this secondary meaning? In order to uphold the scripture's conclusions, the overarching, consistent message of the *Vedas* and corollary literature. Other valid meanings of this analogy are as follows: (1) The *jīvas*' pains and pleasures do not affect Brahman, just as disturbances in a reflection of the sun do not affect the sun itself. (2) As a reflection of the sun is dependent on the sun, so the *jīvas* are dependent on Brahman. (3) The *jīvas* are localized like the sun's reflections, while Brahman extends everywhere as the sun does through its heat and light.

If we were to similarly analyze the remaining *Brahma-sūtras*, as well as the *Vedas* and *Purāṇas*, we would discover that all the scriptural statements indicating nondifference between God and the living entity, when understood in such a secondary sense, prove to be based on some common attributes between the analogy and its subject, and are faithful to the conclusion of the *Vedas*. The Vedic texts never propose complete oneness between Brahman and the *jīva*. Such a proposal would make the whole body of Vedic scripture self-contradictory; it would reduce

the *Vedas* to babble, a waste of time for anyone wanting to study them for spiritual enlightenment.

One may here raise the objection, "Instead of rejecting the primary sense of the monistic statements found in *śāstra*, why not accept them and instead reinterpret those statements that teach dualism?" The answer is that the understanding derived from such an approach would contradict Śrī Vyāsa's experience, which is the nucleus for the *Śrīmad-Bhāgavatam*, the topmost *pramāṇa*.

Next, Śrīla Jīva Gosvāmī explains the nondifference of the Supreme Lord and the *jīva* from the Vaiṣṇava point of view.

#### ANUCCHEDA 43

### MONISTIC STATEMENTS NEED INTERPRETATION

तत एवाभेदशास्त्राण्युभयोश्चिद्रूपत्वेन जीवसमूहस्य तदेकत्वेऽपि  
दुर्घटघटनापटीयस्या स्वाभाविकतदचिन्त्यशक्त्या स्वभावत एव  
तदस्मिपरमाणुगणस्थानीयत्वात्तद्व्यतिरेकेणाव्यतिरेकेण च  
विरोधं परिहृत्याग्रे मुहुरपि तदेतद्व्याससमाधिलब्ध-  
सिद्धान्तयोजनाय योजनीयानि ॥ ४३ ॥

*tata evābheda-śāstrāṇy ubhayaś cid-rūpatvena jīva-  
samūhasya tad-ekatve 'pi durghata-ghaṭanā-paṭīyasyā  
svābhāvika-tad-acintya-śaktyā svabhāvata eva tad-raśmi-  
paramāṇu-gaṇa-sthānīyatvāt tad-vyatirekenāvyatirekenā  
ca virodhaṁ parihṛtyāgre muhur api tad-etad-vyāsa-  
samādhi-labdha-siddhānta-yojanāya yojanīyāni.*

Therefore scriptural statements referring to the *jīvas* as nondifferent from Brahman should be reconciled so as to agree with the conclusions Vyāsa came to in his trance. This is accomplished by first removing the apparent contradiction in the *jīvas*' being both different and nondifferent from Brahman. We should understand from the statements teaching nondifference that the *jīvas* are one with Brahman in that both are pure spiritual entities; yet by Brahman's inconceivable, natural potency, which makes even the impossible possible, the *jīvas* are also innately distinct from Brahman in

terms of their being His parts, like the infinitesimal rays of the sun's light.

### COMMENTARY



Here Śrīla Jīva Gosvāmī gives his definitive opinion about the relation between the *jīvas* and the Supreme Lord. Both the Lord and the *jīvas* are naturally conscious beings, and it is primarily this common trait that the Vedic literature refers to when it speaks about their oneness. The purpose of these statements is to help us understand the Supreme Personality of Godhead, who is beyond our experience. We know we are conscious, so to give us some idea of His nature the *Vedas* employ various analogies and metaphors to show that the Lord is conscious like us. Thus in these descriptions, *jīvas* are sometimes described as nondifferent from Him.

Thus we should never misunderstand the Vedic statements about oneness to mean that the Lord and the *jīva* are one in all respects. When we read "He was a tiger in battle," we do not think that a man actually turned into a tiger. Rather, we accept a secondary meaning and understand that in battle the man was as ferocious as a tiger. We must accept similar secondary meanings for the statements in the Vedic literature about oneness of the *jīva* and Brahman. Our conclusion must be consistent with the principles derived from Śrīla Vyāsadeva's trance.

Śrīla Jīva Gosvāmī is a follower of *Śrīmad-Bhāgavatam's* *acintya-bhedābheda* philosophy, which he alludes to in the last sentence of this *anuccheda*. *Acintya-bhedābheda* means "inconceivable, simultaneous oneness and difference" between the Supreme Personality of Godhead and the living entity, or in other words between the energetic source and its energy. The energy cannot exist without the energetic and is thus in one sense identical to it. At the same time, the energy can be said to be different from the energetic source because the energy is dependent on the energetic and the energy's activities are perceived to be separate from the energetic. Logically, such a relation is ultimately inconceivable.

The *jīvas* are like atomic rays of light in relation to the sunlike Lord. As the *Śvetāśvatara Upaniṣad* (6.8) states,

*parāśya śaktir vividhaiva śrūyate*: "The Supreme Lord has manifold energies." Just as the rays of sunlight are neither completely different from nor exactly the same as the sun, so the *jīvas* are simultaneously one with and different from the Lord. The *Vedas'* descriptions of nondifference refer to the qualitative oneness of the Lord and the *jīvas*, and the *Vedas'* descriptions of difference refer to their quantitative difference.

The *Bṛhad-āraṇyaka Upaniṣad* (2.1.20) gives an analogy to help us understand: *yathāgneḥ visphuliṅgā vyuccaranti evam eva asmād ātmanāḥ sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti*: "Just as sparks emanate from a fire, so all these vital airs, planets, demigods, and living beings come from the Personality of Godhead." Sparks are obviously different from the fire that manifests them, but because they have in minute quantity such fiery qualities as heat and light, they can be said to be "one with" the fire as well. In the same way, the *jīvas* can be said to be simultaneously different from and one with the Supreme Personality of Godhead. Any apparent inconsistency in this relationship is resolved by the inconceivable creative energy of the Supreme Lord, which can make the impossible possible.

One should not confuse this inconceivable nature of the Lord with the inexplicable (*anirvacanīya*) nature that the Māyāvādīs ascribe to Māyā. They say that Māyā is neither *sat* (real) nor *asat* (unreal) and is hence indescribable. Vaiṣṇavas, however, do not say that the Lord and His energies are indescribable, for the scriptures describe both. Instead Vaiṣṇavas say that because the Lord's nature and qualities are inconceivable to our limited mind and intellect, He can be understood only through *śabda-pramāṇa*. Some of the Lord's inconceivable features are mentioned in the *Īsopaniṣad* (5):

*tad ejaṭi tan naijaṭi tad dūre tad v antike*  
*tad antarasya sarvasya tad u sarvasyāsya bāhyataḥ*

The Supreme Lord walks and does not walk. He is far away but He is very near as well. He is within everything, and yet He is outside of everything.



Śrīla Baladeva Vidyābhūṣaṇa gives us another analogy to help us understand *acintya-bhedābheda-tattva*: A fair-skinned *brāhmaṇa* boy and a dark-skinned *brāhmaṇa* boy are the same in terms of caste but are different as individuals. Similarly, the Supreme Lord and the *jīva* are one in that they both have consciousness, but they are different in that the Lord is the all-pervading, all-knowing, independent controller of Māyā, whereas the *jīva* is localized and may be the ignorant, dependent, slave of Māyā.

Sometimes the *Vedas* equate the *jīva* with Brahman because he is subservient to Brahman. The principle behind this idea is not unfamiliar. An ambassador, for example, is in one sense equal to the chief of state he represents, and because of this any respect or disrespect shown to him rebounds upon his master. The reason people accept a rough equivalence between the two is that the ambassador has some of the master's power, but no one would ever foolishly consider them identical in all respects. The Māyāvādīs err by choosing to see just one side of the situation and emphasizing only the nondifference between the *jīva* and Brahman.

One should not deal with the *Vedas* according to the logic of *ardha-kukkuṭi*,<sup>1</sup> accepting only statements favorable to one's viewpoint and rejecting opposing ones. The *Vedas* have statements declaring both the difference and the nondifference between Brahman and the *jīva*. These seemingly contradictory views can most naturally be reconciled by the application of the *acintya-bhedābheda* philosophy. This doctrine of Lord Caitanya Mahāprabhu is the greatest gift of philosophy to the world. His teachings do not contradict any Vedic scripture or authentic point of view; rather, they resolve the apparent contradictions in the Vedic literature in accordance with the *Vedas'* final conclusions. His teachings are the natural and direct explanation of the Vedic literature.

<sup>1</sup> *Ardha-kukkuṭi-nyāya*, or "the logic of half a hen," refers to the philosophy of the foolish farmer who hoped to profit by cutting off the head of his egg-laying hen so he wouldn't have to feed her. The same logic is applied by a person who accepts only the parts of scripture he agrees with and rejects the rest.

In summary, what follows are the ideas underlying the Vedic statements that speak of the oneness of Brahman and the *jīvas*, employing the analogies of reflection and delimitation:

1. The *jīva*, like Brahman, is by nature purely conscious.
2. The *jīva*, like Brahman, is distinct from matter.
3. The *jīva* is one of Brahman's energies.
4. The *jīva* is eternally dependent on Brahman.
5. The *jīva* can never be absolutely one with the Brahman.
6. The *jīva* is constitutionally the eternal servitor of Brahman.
7. The analogies of reflection and delimitation help us understand the purely spiritual nature of Brahman.

In the *Paramātmā-Sandarbha* Śrīla Jīva Gosvāmī will further describe the living entity and his relationship with the Supreme Lord. In the next *anuccheda* he summarizes the facts concerning *abhidheya*, the process for realizing this subject.

#### ANUCCHEDA 44

### DEVOTIONAL SERVICE IS THE ABHIDHEYA

तदेवं मायाश्रयत्वमायामोहितत्वाभ्यां स्थिते द्वयोर्भेदे  
तद्गुणनस्यैवाभिधेयत्वमायातम् ॥ ४४ ॥

*tad evaṁ māyāśrayatva-māyā-mohitatvābhyāṁ sthite  
dvayor bheḍe tad-bhajanasyaivābhidheyatvam āyātam.*

Since the Supreme Lord and the *jīva* thus have distinct identities, the Lord being the foundation of *Māyā* and the *jīva* being deluded by her, we can conclude that devotional service to the Lord is the only recommended method for self-realization.

#### COMMENTARY



After refuting monism, Śrīla Jīva Gosvāmī continues to analyze Śrīla Vyāsadeva's trance. Śrīla Vyāsadeva saw that the Supreme Lord is the foundation of *Māyā*: *māyāṁ ca tad-apāśrayām* (*Bhāg.* 1.7.4). He also saw that only the living entity is deluded by *Māyā*: *yayā sammohito jīvaḥ* (*Bhāg.* 1.7.5). Thus the Supreme Lord and the *jīva* are naturally

distinct, for the Lord never comes under Mâyā's spell. The Lord can never turn into a *jīva*, and the *jīva* can never turn into God. Śrīla Vyāsadeva also saw that the means for the *jīva*'s release from bondage is devotional service to the Supreme Lord: *bhakti-yogam adhokṣaje* (*Bhāg.* 1.7.6).

In this *anuccheda* the word *eva* in the phrase (*tad bhajanasya eva*) means "only" and indicates that no process other than *bhakti-yoga* can cut the bonds of Mâyā. No other method, not even *jñāna-yoga* or *aṣṭāṅga-yoga*, is potent enough to permanently relieve the *jīvas*' miseries. As Lord Kṛṣṇa declares in the *Bhagavad-gītā* (7.14):

*daivī hy eṣā guṇa-mayī mama mâyā duratyayā  
mām eva ye prapadyante mâyām etān taranti te.*

My divine energy, Mâyā, cannot possibly be overcome by anyone except the person who surrenders unto Me.

Other paths may at best elevate a person to the mode of goodness by purifying his heart of the lower modes, but they cannot elevate him to full transcendence without the merciful help of *bhakti*.

Nārada Muni confirms this in his teachings to Yudhiṣṭhīra Mahārāja (*Bhāg.* 7.15.28):

*ṣaḍ-varga-saṁyamaikāntāḥ sarvā niyama-codanāḥ  
tad-antā yadi no yogān āvaheyuḥ śramāvahāḥ*

The only purpose of all the injunctions in the scriptures is to conquer the six enemies in the form of lust, anger, greed, delusion, pride, and envy or to control the five senses along with the mind. Even after achieving this if one does not engage in devotional service then all his endeavors are merely labor and thus fruitless.

Sage Camasa says that without devotional service to the Lord one will fall down from one's position—*na bhajanty avajānanti sthānād bhrṣṭāḥ patanty adhaḥ* (*Bhāg.* 11.5.3).

In this *anuccheda* the word *bhede* (difference) is also significant. By using it, Śrīla Jīva Gosvāmī emphasizes that unless the *jīva* clearly understands he is both different from and subordinate to the Supreme Lord, he will not become interested in pursuing devotional service. This conviction is

essential for advancement in spiritual life. The natural tendency of a conditioned soul is to think himself the controller, the lord of all he surveys, and this delusion makes him loathe the very idea of surrendering to the Lord. Indeed, this tendency to control remains a great peril even for those actively engaged in *bhakti-yoga*, because the *jīvas'* desires to control are deep-rooted and can sprout forth at any time, choking off the tender creeper of devotion. Unless a candidate for unalloyed *bhakti* vigilantly guards against residual desires to be the master of all, these desires will likely manifest themselves and slow his progress toward pure Kṛṣṇa consciousness.

In the next *anuccheda* Śrīla Jīva Gosvāmī concludes this part of his discussion with a reference to the *prayojana*, or final goal, of *bhakti-yoga*.

#### ANUCCHEDA 45

### LOVE OF GOD IS THE GOAL OF LIFE

अतः श्रीभगवत् एव सर्वहितोपदेष्टृत्वात्, सर्वदुःखहरत्वात्,  
रश्मीनां सूर्यवत् सर्वेषां परमस्वरूपत्वात्, सर्वाधिक-गुण-  
शालित्वात्, परमप्रेमयोगत्वमिति प्रयोजनञ्च स्थापितम् ॥ ४५ ॥

*ataḥ śrī-bhagavata eva sarva-hitopadeṣṭṛtvāt sarva-duḥkha-haratvād raśmīnām sūrya-vat sarveṣāṁ parama-svarūpatvāt sarvādhika-guṇa-śālitvāt parama-prema-yogatvam iti prayojanam ca sthāpitam.*

From the above discussion we can see that the Personality of Godhead is the most deserving recipient of perfect love because He instructs all people about their ultimate welfare, He removes all sorrows, He is everyone's Supreme Self (like the sun in relation to its rays), and He is perfectly endowed with all wonderful qualities. Thus is established the final goal of all endeavor (*prayojana*).

#### COMMENTARY



The *Vedas* provide education in religious practice (*dharma*), economic development (*artha*), regulated sense enjoyment

(*kāma*), and ultimately liberation from the cycle of birth and death (*mokṣa*). These four are known as the *puruṣārthas*, or goals of human life. On the basis of logic or scriptural authority, every school of Indian philosophy tries to direct the *jīvas* toward liberation, which puts an end to all miseries.

Lord Caitanya Mahāprabhu's teachings, however, lead beyond liberation. When Sanātana Gosvāmī approached Śrī Caitanya to inquire about spiritual life, his first question was "What is my duty after liberation?" This question was revolutionary. Before this, almost no one would inquire about a fifth *puruṣārtha*; liberation was considered the ultimate goal. But Lord Caitanya explained to Sanātana that *prema*, love of God, is the fifth and ultimate goal of life (*pañcama-puruṣārtha*): *premā pum-artho mahān*. Lord Caitanya established this *puruṣārtha* with reference to the *Vedas*, and in the course of doing so He relied especially on "the spotless *Purāṇa*," *Śrīmad-Bhāgavatam*, promoting it as the ultimate scriptural authority. Along with the final goal of pure love of God, Śrī Caitanya also established that Lord Kṛṣṇa is the most complete manifestation of God and therefore the most perfect object of loving devotional service.

Prior to Lord Caitanya, Vaiṣṇavas generally rendered reverential devotional service to the Supreme Lord in His opulent feature. Only a few rare souls knew the true conclusion of the Vedic teachings. Lord Caitanya Mahāprabhu, however, revealed to all His followers the fifth goal—love of God—and ordered them to propagate it everywhere. If a person makes *prema* his ultimate goal in life, he will not detest the material world (as impersonalists do) because he will appreciate it as the creation of his beloved Lord. Following the example of Śrī Caitanya Mahāprabhu, a devotee should see everything in this world in relation to the Supreme Lord and use whatever he can in His devotional service. One who adopts this correct outlook will quickly be endowed with all good qualities. The evil traits of lust, greed, envy, and so on will depart from him. Treating every living being as part and parcel of the Lord, he will become everyone's well-wishing friend and not think of harming or exploiting anyone, even in his dreams.

With the followers of Lord Caitanya able to cultivate such an attitude, it is clear that His teachings are the most sublime, practical, and versatile of all spiritual philosophies. Although these teachings seem to emphasize giving up this world and going to the spiritual world, their real essence is to give up attachment to the material world independent of the Lord. Thus following these instructions improves the quality of life here. Lord Caitanya's teachings are thus suitable for all people to study and practice, regardless of caste, creed, or nationality. By contrast, when a spiritual practitioner's final objective is liberation, he will almost never develop a loving relationship with the Supreme Lord. Rather, he will attempt to use the Supreme Lord to achieve his goal.

It is not uncommon to find liberationists who at first worship the Deity forms of Rādhā-Kṛṣṇa and then discard these forms at a supposedly higher stage when they imagine they have advanced to the level of Brahman realization. Such deluded souls think that because they have achieved oneness with the Supreme they no longer require the Deity forms.

For the Māyāvādīs, then, the Lord is nothing more than a means to liberation, and thus their impersonalistic philosophy is the ultimate form of selfishness and blasphemy. Based on detachment and introversion, their doctrine cannot bring warmth and sympathy, compassion and serenity, into human society. It only depersonalizes human life. A pure devotee advancing on the path of loving devotional service is not inclined to demand anything of his Lord, not even liberation. He desires only to please his worshipable Lord eternally. To that end he cheerfully tolerates any tribulation. Such unconditional love is in fact the *prayojana*, or goal of life, promoted by *Śrīmad-Bhāgavatam*.

Although in the previous *anuccheda* Śrīla Jīva Gosvāmī said that a *jīva* should worship the Lord to get free from the clutches of Māyā, here he goes further: he rejects liberation as the *prayojana* and hints at a new goal: love of Godhead, *prema-bhakti*. Śrī Jīva will give his full discussion on *prema-bhakti* in *Pṛīti-Sandarbha*. In this *anuccheda* he gives four reasons why the Supreme Personality of Godhead is the

most suitable object of love. First, is that the Supreme Lord is always thinking of every *jīva*'s welfare. Therefore He frequently teaches the conditioned souls various ways to better themselves. He comes Himself to give direct instruction, as He did when he taught Arjuna on the Battlefield of Kurukṣetra and, as Veda-vyāsa, He compiled the Vedic literature. To preach His message He also sends His devotees to this material world as good-will ambassadors. Even on the material level the Supreme Lord takes care of all living beings by impartially supplying them with such essentials as light, air, water, and food. Even atheists and agnostics are provided for.

Second is that He relieves the miseries of the conditioned souls by helping to liberate them from illusion. To take advantage of this help, however, the *jīvas* must surrender to Him:

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja  
aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucah*

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear (Bg. 18.66).

Third, is that Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate *svarūpa*, or Self, of all beings, just as the ultimate basis of the sun's rays is the sun globe. The sun's rays always depend on the sun, and they are glorious only in relation to the sun. In the same way, the *jīvas* perpetually depend on the Personality of Godhead and become glorious only when they relate with Him through *bhakti-yoga*. Just as: rivers naturally seek the ocean and become finally calm when they reach that goal or as; an object thrown into the air, will be spontaneously attracted to return to the earth. So Kṛṣṇa, the ultimate superior being, is the ideal person in whom all *jīvas* may repose their love.

Fourth, is that Kṛṣṇa possesses all wonderful, matchless qualities to their fullest extent. Of all the Supreme Lord's own direct manifestations, His original two-handed form as a cowherd boy is the most beautiful and attractive. Thus Śrīla

Rūpa Gosvāmī writes in *Bhakti-rasāmṛta-sindhu* (1.2.59).<sup>2</sup>  
*siddhāntatas tv abhede'pi kṛṣṇa-śrīśa-svarūpayoḥ*  
*rasenotkṛṣyate kṛṣṇa-rupam eṣa rasa-sthitih*

Although in principle there is no difference between the personalities of Lord Kṛṣṇa and Lord Nārāyaṇa, the husband of the goddess of fortune, still Śrī Kṛṣṇa's form is the unparalleled reservoir of *rasas*. This, indeed, is the law of *rasas*.

Śrīla Vyāsa saw this same Kṛṣṇa in His trance, along with all His personal attributes and potencies. He saw that love of Kṛṣṇa is the ultimate goal of life: *kṛṣṇe parama-pūruṣe bhaktiḥ* (*Bhāg.* 1.7.7). Thus we can conclude by logic and by scriptural analysis that Lord Kṛṣṇa is the supreme object of love. He is the *prajojana*, the ultimate goal of life. Next Śrīla Jīva Gosvāmī explains the importance of *sādhana-bhakti*, devotional service in practice.

#### ANUCCHEDA 46.1

### THE DEFINITION OF ABHIDHEYA

तत्राभिधेयञ्च तादृशत्वेन दृष्टवानपि, यतस्तत्प्रवृत्त्यर्थं  
 श्रीभागवताख्यामिमां सात्वतसंहितां प्रवर्तितवानित्याह,  
 अनर्थेति । भक्तियोगोऽत्रश्रवणकीर्तनादिलक्षणः साधनभक्तिः  
 योगोऽत्र; न तु प्रेमलक्षणः । अनुष्ठानं ह्युपदेशापेक्षं, प्रेम तु  
 तत्प्रसादापेक्षमिति ।

*tatrābhidheyam ca tādrśatvena dr̥ṣṭavān api yatas tat-*  
*pravṛtṭy-artham śrī-bhāgavatākhyām imāṁ sātva-*  
*saṁhitām pravartitavān ity āha anartheti. bhakti-yogo 'tra*  
*śravaṇa-kīrtanādi-lakṣaṇaḥ sādhana-bhaktiḥ, na tu*  
*prema-lakṣaṇaḥ. anuṣṭhānam hy upadeśāpekṣam prema*  
*tu tat-prasādāpekṣam iti.*

In trance Śrīla Vyāsadeva also perceived the process of self-realization (*abhidheya*), as described above (in *Anuccheda* 44).

<sup>2</sup> For more details refer to *The Nectar Of Devotion*, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.



Then, to propagate it he composed for the saintly Vaiṣṇavas this scripture called *Śrīmad-Bhāgavatam*. Śrī Sūta Gosvāmī describes all this in the verse beginning *anartha-* (*Bhāg.* 1.7.6). In this verse the word *bhakti-yoga* refers to *sādhana-bhakti*, regulated devotional service, which is characterized by hearing, chanting, and so on, and not to *prema-bhakti*, devotional service in pure love of God. This is the correct meaning because *sādhana-bhakti* depends on instruction, while love of God depends only on the Lord's grace.

### ANUCCHEDA 46.2

तथापि तस्य तत्प्रसादहेतोस्तत्प्रेमफलगर्भत्वात् साक्षादेवा-  
नर्थोपशमनत्वं, न त्वन्यसापेक्षत्वेन, “यत् कर्मभिर्यत् तपसा  
ज्ञानवैराग्यतश्च यत्” इत्यादौ, [भा. ११.२०.३२] “सर्वं  
मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा । स्वर्गापवर्गम्”  
[भा. ११.२०.३३], इत्यादेः । ज्ञानादेस्तु भक्तिसापेक्षत्वमेव,  
‘श्रेयः सृतिं भक्तिम्’ [भा. १०.१४.४] इत्यादेः । अथवा;  
अनर्थस्य संसारव्यसनस्य तावत् साक्षाद् अव्यवधानेनोपशमनं,  
सम्मोहादिद्वयस्य तु प्रेमाख्यस्वीयफलद्वारेणेत्यर्थः । अतः  
पूर्ववदेवात्राभिधेयं दर्शितम् ॥ ४६ ॥

*tathāpi tasya tat-prasāda-hetos tat-prema-phala-  
garbhatvāt sākṣād evānarthopasāmanatvaṁ, na tv anya-  
sāpekṣatvena, “yat karmabhir yat tapasā jñāna-  
vairāgyayataś ca yat” ity-ādaḥ, “sarvaṁ mad-bhakti-  
yogena mad-bhakto labhate ‘ñjasā svargāpavargam” ity-  
ādeḥ. jñānādes tu bhakti-sāpekṣatvaṁ eva, “śreyaḥ-sṛtiṁ  
bhaktim,” ity-ādeḥ. athavā anarthasya saṁsāra-  
vyasanasya tāvat sākṣād avyavadhānenopasāmanam  
sammohādi-dvayasya tu premākhyā-svīya-phala-  
dvāreṇety arthaḥ. ataḥ pūrva-vad evātrābhidheyam  
darśitam.*

Even so, *sādhana-bhakti*, being the means for gaining the Lord's grace, ultimately matures into love of Godhead. Thus it is said that *sādhana-bhakti* directly removes the *jīva*'s

miserias (*anarthopāśamaṁ sāksād*), without depending on anything else. As the Lord states in the *Śrīmad-Bhāgavatam* (11.20.32–33), “Whatever one desires, be it to achieve heaven, liberation, or residence in My abode, that can be obtained by fruitive activities, penance, knowledge, detachment, mystic *yoga*, charity, religious duties, and all other means of perfecting life. All this is easily achieved by My devotee through loving service unto Me, if somehow or other My devotee desires it.” By contrast, methods such as cultivating knowledge depend on devotional service for success, as shown in such statements as the following (*Bhāg.* 10.14.4): “My dear Lord, devotional service unto You is all auspicious. If someone gives up that path and engages in the cultivation of impersonal liberation, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who endeavors for impersonal liberation, abandoning Your devotion, gains only trouble.”

Another meaning of *anarthopāśamaṁ sāksād* is that *sādhana-bhakti*, without relying on any intermediate process, directly counteracts material miseries, but only pure love of God, the mature fruit of *sādhana-bhakti*, can counteract the two fundamental faults of bewilderment and misidentification. Thus *abhidheya* is expressed here (*Bhāg.* 1.7.6) as it was before (*Anuccheda* 29 and 32).

#### COMMENTARY



In *Anuccheda* 44 Jīva Gosvāmī concluded from his analysis of Śrīla Vyāsa's trance that *Śrīmad-Bhāgavatam's* *abhidheya-tattva* is devotional service to the Supreme Lord. Vyāsadeva also saw in His trance that the miseries of the *jīvas* can be vanquished by *bhakti-yoga* alone, and this practice of *bhakti-yoga* will further lead to pure love of Godhead, which brings one direct realization of the Lord. To broadcast this knowledge, Vyāsadeva compiled the beautiful *Bhāgavatam* and taught it to his son, Śukadeva Gosvāmī. The word *bhakti-yoga* is used twice in the *Bhāgavatam* verses describing Śrīla Vyāsadeva's trance. Śrīla Jīva Gosvāmī says that the

first occurrence of this word (*Bhāg.* 1.7.4) refers to spontaneous devotional service in full realization of *prema*, because only on that level of pure love can one have direct personal realization of the Supreme Lord.

The second occurrence (*Bhāg.* 1.7.6) refers to devotional service in practice, *sādhana-bhakti*. Unlike, *prema-bhakti*, *sādhana-bhakti* must be learned from scriptures and saintly persons; it is motivated for the most part by scriptural injunctions. As the devotee performs the regulated practice of *bhakti*, his heart is gradually purified and he becomes fit for spontaneous devotional service in love of God. Only in this sense can it be said that *sādhana-bhakti* matures into *prema-bhakti*. But in fact *prema*, the internal potency of the Lord, manifests in the aspiring devotee's heart only by the grace of the Lord and His pure devotee.

In the *Bhakti-rasāmṛta-sindhu* Śrīla Rūpa Gosvāmī states that devotional service which is executed by the senses and which matures into *bhava-bhakti* is called *sādhana-bhakti* (*Bhakti-rasāmṛta-sindhu* 1.2.2):

*kṛti-sādhya bhavet sādhyā-bhāvā sā sādhanābhidhā  
nitya-siddhasya bhāvasya prākṛtyaṁ hṛdi sādhyatā*

Devotion which is accomplished by the activities of the senses and which matures into *bhāva-bhakti*, is called *sādhana-bhakti*. The appearance of eternally existing sentiment of devotion (*bhāva*) in the heart is called the fruition of devotion.

When *bhāva-bhakti* intensifies it is called *prema-bhakti*. The only difference between the two is the degree of intensity: *bhāva-bhakti* is the immature state of *prema-bhakti*. *Bhāva-bhakti* is like the dawn, *prema-bhakti* like high noon. Thus Śrīla Rūpa Gosvāmī defines *prema-bhakti* as follows (*Bhakti-rasāmṛta-sindhu* 1.4.1):

*samyak-masṛitasvānto mamatvātīśayāṅkitah  
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate*

When *bhāva* becomes very dense and the devotee's heart melts completely out of intense love and great attachment to the Lord learned scholars call that state *prema*.

Because devotion belongs to the internal potency (*svarūpa-śakti*) of the Supreme Lord, it is as potent as He is and can certainly fulfill all a devotee's desires. A pure devotee has no desire except to render service to the Lord, but if somehow he does have some other desire, he need not take to any process to fulfill it other than *bhakti*. This is the supreme independence of pure devotional service. On the other hand, other processes, such as *jñāna-yoga* or *aśṭāṅga-yoga*, depend on the grace of *bhakti* for success. Without the merciful glance of devotion, none of these processes can ever give the practitioner his desired fruit, what to speak of love of God. Just as the body and senses are worthless without the soul, so these paths are worthless without devotion. After listing various demigods one may worship to fulfill material desires, *Śrīmad-Bhāgavatam* concludes (*Bhāg.* 2.3.10):

*akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena yajeta puruṣaṁ param*

An intelligent person, whether he is full of various types of material desires, without any material desires, or desirous of liberation, must by full attention worship the Supreme Personality of Godhead.

This statement reveals that *bhakti-yoga* is the key to fulfilling all desires, whether spiritual or mundane. Śrīla Rūpa Gosvāmī confirms this in *Bhakti-rasāmṛta-sindhu* (1.2.251): *kintu jñāna-virakty-ādi-sādhyaṁ bhaktyaiva sidhyati*, "Indeed, only with the aid of *bhakti* can one attain the fruits available through the cultivation of knowledge, detachment, and so on." The knowledge and detachment mentioned here are not those related with the Lord and His devotional service. Indeed, the *Bhāgavatam* verse (10.14.4) quoted in this *anuccheda* makes it explicit that knowledge of impersonal Brahman is certainly among those items not related to the Lord and His devotional service.

*Śrīmad-Bhāgavatam* (1.7.6) states, *anarthopaśamaṁ sāksād bhakti-yogam*, "*Bhakti-yoga* directly mitigates the miseries of the conditioned soul." Śrīla Jīva Gosvāmī gives two explanations of the word *sāksād* (direct) in this context.

He says that *sādhana-bhakti* unaided by any other process directly removes all worldly miseries such as mental and physical disturbances caused by the dualities of heat and cold. In the second sense, he says that *sādhana-bhakti* directly removes material miseries, because it naturally matures into *prema-bhakti* without external aid. Thus it is not wrong to say that *sādhana-bhakti* directly mitigates all miseries.

In the next *anuccheda* Śrīla Jīva Gosvāmī discusses the *prayojana-tattva* as Vyāsadeva realized it.

#### ANUCCHEDA 47.1

### DEVOTIONAL SERVICE COMPLETELY FREES ONE FROM MATERIAL MISERIES

अथ पूर्ववदेव प्रयोजनञ्च स्पष्टयितुं, पूर्वोक्तस्य पूर्णपुरुषस्य च श्रीकृष्णस्वरूपत्वं व्यञ्जयितुं, ग्रन्थफलनिर्देशद्वारा तत्र तदनुभवान्तरं प्रतिपादयन्नाह, यस्यामिति । भक्तिः प्रेमा, श्रवणरूपया साधनभक्त्या साध्यत्वात् । उत्पद्यते आविर्भवति । तस्यानुषङ्गिकं गुणमाह शोकेति, अत्रैषां संस्कारोऽपि नश्यतीति भावः । “प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत्” [भा. ५.५.६] इति श्रीकृष्णभदेववाक्यात् ।

*atha pūrva-vad eva prayojanam ca spaṣṭayitum pūrvoktasya pūrṇa-puruṣasya ca śrī-kṛṣṇa-svarūpatvam vyañjayitum grantha-phala-nirdeśa-dvārā tatra tad-anubhavāntaram pratipādayann āha “yasyām” iti. bhaktiḥ premā śravaṇa-rūpayā sādhanā-bhaktiā sādhyatvāt. utpadyate āvirbhavati. tasyānuṣaṅgikam guṇam āha śoka eti atraisām saṁskāro ‘pi naśyatīti bhāvaḥ, “prītiḥ na yāvan mayi vāsudeve na mucyate deha-yogena tāvat” iti śrī-ṛṣabhadeva-vākyaāt.*

Next, to clarify the final goal (*prayojana*), as described in *Anuccheda* 45, and to affirm that the *pūrṇa-puruṣa* mentioned above (in *Bhāg.* 1.7.4) is in fact Lord Kṛṣṇa, Sūta Gosvāmī speaks the verse beginning *yasyām* (*Bhāg.* 1.7.7).

While describing the effect of hearing *Śrīmad-Bhāgavatam* in this verse, he reveals another of Śrīla Vyāsadeva's realizations. In this verse the word *bhakti* refers to pure love of Godhead, because that is the goal achieved through executing the devotional practice of hearing. The word *utpadyate* (is generated) here means "becomes manifest." And the manifestation of pure love of Godhead is *śoka-moha-bhayāpaha*, that is, it destroys all lamentation, illusion, and fear, the implication being that even their subtle remnants are destroyed. This is confirmed by the words of Śrī Rṣabhadeva: "Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again" (*Bhāg.* 5.5.6).

#### ANUCCHEDA 47.2

परमपुरुषे पूर्वोक्तपूर्णपुरुषे । किमाकारे ? इत्यपेक्षायामाह  
कुण्णे । 'कुण्णस्तु भगवान् स्वयम्' [भा. १.३.२८] इत्यादि  
शास्त्रसहस्रभाषितान्तःकरणानां परम्परया तत्  
प्रसिद्धिमध्यपातिनाञ्चा संख्यलोकानां तन्नामश्रवणमात्रेण यः  
प्रथमप्रतीतिविषयः स्यात्, तथा तन्नाम्नः प्रथमाक्षरमात्रं मन्त्राय  
कल्प्यमानं यस्याभिमुख्याय स्यात् तदाकारे इत्यर्थः । आहुश्च  
नामकौमुदीकाराः, "कुण्णशब्दस्य तमालस्यामलत्विषि  
यशोदायाः स्तनन्धये परब्रह्मणि रुढिः" इति ॥ ४७ ॥

*parama-pūruṣe pūrvokta-pūrṇa-puruṣe. kim-ākāre ity  
apekṣāyām āha kṛṣṇe. "kṛṣṇas tu bhagavān svayam"  
ity-ādi-sāstra-sahasra-bhāvitāntah-karanānām  
paramparayā tat-prasiddhi-madhyā-pātinām cāsankhya-  
lokānām tan-nāma-śravaṇa-mātreṇa yaḥ prathama-pratīti-  
viśayah syāt tathā tan-nāmnah prathamākṣara-mātram  
mantrāya kalpyamānam yasyābhimukhyāya syāt tad-  
ākāre ity arthaḥ. āhuś ca nāma-kaumudī-kārāḥ, "kṛṣṇa-  
śabdasya tamāla-śyāmala-tviṣi yaśodāyāḥ stanān-dhaye  
para-brahmaṇi rūḍhiḥ" iti.*

In this verse (*Bhāg.* 1.7.7) the word *parama-pūruṣe* (for the Supreme Person) refers to the same *pūrṇa-puruṣa* (complete person) mentioned earlier (*Bhāg.* 1.7.4). What is His form? To this, Śrī Sūta Gosvāmī replies, "Kṛṣṇa." In other words, for those whose hearts are enriched with thousands of scriptural statements such as *kṛṣṇas tu bhagavān svayam* (Kṛṣṇa is the original Personality of Godhead, in *Bhāg.* 1.3.23), and for those who are attracted to His glories and fame by hearing through a bona fide disciplic succession, as soon as they hear His name their minds are filled with His presence. And as soon as such persons chant the first syllable of His name while uttering His *mantra*, the Lord's attention is also drawn to the chanter. That is the form denoted by the word Kṛṣṇa in this verse (*Bhāg.* 1.7.7). This is confirmed by the author of *Nāma-kaumudī*: "The conventional meanings of the name Kṛṣṇa are 'one who is black like a *tamāla* tree,' 'He who was breast-fed by Śrī Yaśodā,' and 'the Supreme Brahman'."

#### COMMENTARY



In *Anuccheda* 45 Śrīla Jīva Gosvāmī summarized Śrīla Vyāsadeva's realizations concerning *prayojana-tattva*. Sūta Gosvāmī reaffirms these realizations in *Bhāgavatam* (1.7.7), where he states that just by listening to the *Bhāgavatam* one will attain love of Godhead. *Bhakti* here must refer to love of Godhead and not *sādhana-bhakti*, devotional service in practice, since hearing *Śrīmad-Bhāgavatam* is itself the *sādhana*. In this verse the verb *utpadyate* (is generated) means not that love of God is created anew but that it becomes manifest in the heart. Because love of God is the Lord's internal potency, it is never created. As a concomitant effect of love of God, the devotee is freed from all lamentation, delusion, and fear. Indeed, even their dormant seeds are destroyed, so powerful is love of Kṛṣṇa. The root cause of a *jīva*'s misery is his forgetfulness of the Lord, but when he attains love of God he never forgets the Lord.

One who attains love for Kṛṣṇa loses interest in all kinds of other pleasures, including even the bliss of impersonal realization. All his doubts are vanquished, all his desires completely satisfied. Nothing can disturb him or deviate his mind from devotional service. In this regard, Śrīla Rūpa Gosvāmī writes (*Bhakti-rasāmṛta-sindhu* 1.2. 58):

*tatrāpy ekāntinām śreṣṭhā govinda-hṛta-mānasāḥ  
yeṣāṁ śrīśa-prasādo'pi mano hartum na śaknuyāt*

Among the various kinds of unalloyed devotees of the Lord, the best are those whose hearts Lord Govinda has captured. Indeed, they have no attraction or desire even for the favor of Lord Nārāyaṇa, the husband of the supreme goddess of fortune.

A side benefit of such pure love of Kṛṣṇa, as Śrīla Jīva Gosvāmī mentions in *Anuccheda* 47.1, is that even the seeds of lamentation, delusion, and fear are destroyed. These seeds are rooted deeply in the soil of bodily attachment, and by quoting Lord Ṛṣabhadeva here, Śrīla Jīva Gosvāmī emphasizes that there is no way to eradicate this bodily attachment other than by becoming attached to Kṛṣṇa. One easily attains this *prayojana* of attachment to Kṛṣṇa by hearing *Śrīmad-Bhāgavatam*. Vyāsadeva saw all this in his trance.

Kṛṣṇa, referred to in *Bhāgavatam* (1.7.7) as *parama-puruṣa*, the Supreme Person, is identical with the *pūrṇa-puruṣa* whom Vyāsa saw along with His potencies. In *Anuccheda* 30 Śrīla Jīva Gosvāmī has already explained that this *pūrṇa-puruṣa* is the original Personality of Godhead. Now he identifies that Supreme Person as Lord Śrī Kṛṣṇa. Śrīla Jīva Gosvāmī next explains who that Kṛṣṇa is, because history records various Kṛṣṇas. For example, Arjuna was also called Kṛṣṇa, as shown in *Bhāgavatam* (1.8.43), where Śrīmatī Kuntidevī addresses Lord Kṛṣṇa as Kṛṣṇa-sakhā, "the friend of Kṛṣṇa [Arjuna]." And Vyāsadeva was also sometimes called Kṛṣṇa. Nonetheless, as soon as Vaiṣṇavas coming in the authorized lines of disciplic succession hear the name "Kṛṣṇa," the form that immediately comes to mind is Lord Kṛṣṇa's, not Arjuna's or Vyāsa's or that of any other person or object of the same name. According to Śrīla



Baladeva Vidyābhūṣaṇa, this is the spontaneous experience of eminent persons like Sūta Gosvāmī, Śaunaka Ṛṣi, and Jayadeva Gosvāmī. Thus the conventional meaning of the name Kṛṣṇa is the two-handed Lord Kṛṣṇa who appeared as a cowherd in Vraja.

As was described earlier, words may have various secondary meanings in addition to their primary ones. The primary meaning of a word is the image that comes to the mind upon first hearing or reading it, before any related thought or analysis can modify its meaning. Thus the primary meaning of the name "Kṛṣṇa" is Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead. Śrī Lakṣmīdhara Paṇḍita, while commenting on the meanings of various names of the Lord in *Nāma-kaumudī*, defines "Kṛṣṇa" as "He who is black like the *tamāla* tree." In Vaiṣṇava literature, Kṛṣṇa's bodily hue is often likened to the color of the *tamāla* tree, which is commonly found in the Vṛndāvana area. Just defining Kṛṣṇa's complexion, however, leaves open the possibility that the Kṛṣṇa referred to is the son of Devakī in Mathurā and Dvārakā. Therefore Lakṣmīdhara further specifies the meaning as "the one who was suckled by Śrīmatī Yaśodā." This fixes the primary meaning of "Kṛṣṇa" as the young cowherd son of Yaśodā in Vṛndāvana, since the older Kṛṣṇa of Mathurā does not drink mother Yaśodā's breast milk. If doubts still linger that this Kṛṣṇa is the Supreme Lord—since there could always be someone else named Kṛṣṇa from Vṛndāvana who has a blackish complexion and a mother named Yaśodā—Lakṣmīdhara further limits the meaning of "Kṛṣṇa" to "the Supreme Brahman," the Personality of Godhead.

In Sanskrit, words have a derived meaning (*yaugika*), which may sometimes differ from its conventional usage (*rūḍhi*). The *rūḍhi*, or conventional meaning, is always the primary meaning. In cases where the primary meaning differs from the derived meaning, the primary meaning always subdues the derived meaning: *yogād rūḍhir balīyasī*. In the case of the name "Kṛṣṇa," the derived meaning is also the Supreme Person, as the *Mahābhārata* (*Udyoga-parva* 70.5) explains:

*kṛṣīr bhū-vacakaḥ śabdaḥ naś ca nirvṛti-vācakaḥ  
viṣṇus tad-bhāva-yogāc ca kṛṣṇo bhavati śāśvataḥ*

The syllable 'kṛṣ' denotes existence, and the syllable 'na' denotes bliss. The eternal Lord Kṛṣṇa is also always Viṣṇu in both these senses.

The *Amara-kośa* Sanskrit dictionary (1.18) states, *viṣṇur nārāyaṇaḥ kṛṣṇo vaikunṭha viṣṭara-śravāḥ*: "The names Viṣṇu, Nārāyaṇa, Kṛṣṇa, and Vaikunṭha are synonymous." One may say that these are names of Viṣṇu, but after listing thirty-nine such names, the *Amara-kośa* states, *vasudevo 'sya janakaḥ*: "His father is Vasudeva." By way of further confirmation that Kṛṣṇa is Supreme, the author then immediately lists the names of Lord Balarāma, Kṛṣṇa's brother.

Śrīla Baladeva Vidyābhūṣaṇa quotes the following verse in his commentary on *Śrī Viṣṇu-sahasra-nāma* (20), while defining the name "Kṛṣṇa":

*kṛṣīr bhū-vacakaḥ śabdaḥ naś ca nirvṛti-samjñakaḥ  
tayoṛ aikyaṁ param brahma kṛṣṇa ity abhidhīyate*

The syllable 'kṛṣ' means 'existence,' and the syllable 'na' means 'bliss.' The combination of these two is 'Kṛṣṇa,' the name of the Supreme Personality of Godhead (*Gopāla-tāpanī Up. Pūrva 1.1*).

In this way the conventional and the derived meanings of the name "Kṛṣṇa" are the same—the two-handed cowherd boy who is the son of mother Yaśodā and the Supreme Godhead. Since Vyāsadeva saw this particular Kṛṣṇa in his trance, the ultimate goal of life must be to attain love of Kṛṣṇa.

The next point Śrīla Jīva Gosvāmī makes is that when the word Kṛṣṇa is uttered in a *mantra*, as in the Hare Kṛṣṇa *mahā-mantra*, this sound attracts the attention of Lord Kṛṣṇa Himself the very moment the first syllable is vibrated. This is so because the name "Kṛṣṇa" is identical with the person Kṛṣṇa, the Supreme Personality of Godhead. For verification we can examine the experience of many realized souls who attained perfection by chanting the Hare Kṛṣṇa *mantra*. The Viṣṇudūtas stated this to the Yamadūtas: *nāma-vyāharaṇaṁ viṣṇor yatas tad viṣayā matiḥ*: when one chants

the name of Lord Viṣṇu, His attention is drawn towards the chanter" (*Bhāg.* 6.2.10).

In the next *anuccheda* Śrīla Jīva Gosvāmī explains that the bliss derived from love of Godhead is far superior to that derived from impersonal realization.

### ANUCCHEDA 48

#### LOVE OF GOD IS SUPERIOR TO THE BLISS OF BRAHMAN

अथ तस्यैव प्रयोजनस्य ब्रह्मानन्दानुभवादपि परमत्वमनुभूत-  
वान् । यतस्तादृशं शुकमपि तदानन्दवैशिष्ट्यलम्बनाय  
तामध्यापयामासेत्याह, स संहितामिति । कृत्वानुक्रम्य चेति  
प्रथमतः स्वयं संक्षेपेण कृत्वा, पश्चात्तु श्रीनारदोपदेशादनुक्रमेण  
विवृत्येत्यर्थः । अतएव श्रीमद्भागवतं भारतानन्तरं कृतम् यदत्र  
श्रूयते, यच्चान्यत्राष्टादशपुराणानन्तरं भारतमिति, तद्व्ययमपि  
समाहितं स्यात् । ब्रह्मानन्दानुभवनिमग्नत्वात् निवृत्तिनिरतं  
सर्वतो निवृत्तौ निरतं तत्राव्यभिचारिणमपीत्यर्थः ॥ ४८ ॥

*atha tasyaiva prayojanasya brahmānandānubhavād api  
paramatvam anubhūtavān. yatas tādṛśam śukam api tad-  
ānanda-vaiśiṣṭya-lambhanāya tām adhyāpayāmāsety  
āha, "sa saṁhitām" iti. kṛtvānukramya ceti prathamataḥ  
svayam saṅkṣepena kṛtvā paścāt tu śrī-nāradopadeśād  
anukramena vivṛtyety arthaḥ. ata eva śrīmad-bhāgavatam  
bhāratānantaram kṛtam yad atra śrūyate yac  
cānyatrāṣṭādaśa- purāṇānantaram bhāratam iti, tad  
dvayam api samāhitam syāt. brahmānandānubhava-  
nimagnatvāt nivṛtti-niratam—sarvato nivṛtau niratam  
tatrāvvyabhicāriṇam apity arthaḥ.*

Śrīla Vyāsadeva experienced that this final goal [the bliss of pure love of God] is superior to even *brahmānanda*, the happiness derived from realizing the impersonal aspect of the Supreme. This we know because Vyāsadeva taught Śukadeva Gosvāmī *Śrīmad-Bhāgavatam* so he could taste

the special bliss derived from love of Godhead, even though Śukadeva was already absorbed in *brahmānanda*. Sūta Gosvāmī states this in the verse beginning *sa-saṁhitām* (*Bhāg.* 1.7.8). In this verse the phrase *kṛtvānukramya* (after compiling and revising) indicates that Vyāsadeva first wrote *Śrīmad-Bhāgavatam* in an abbreviated form and that later on, after being instructed by Śrī Nārada Muni, he expanded and rearranged it. Thus two apparently contradictory statements are reconciled—one found here (in the *Bhāgavatam*) saying that the *Bhāgavatam* was composed after the *Mahābhārata*, and the other found elsewhere (in the *Skanda Purāṇa*, *Prabhāsa-khaṇḍa* 2.94), saying that the *Mahābhārata* was compiled after the eighteen *Purāṇas*. The word *nivṛtti-nirata* (attached to renunciation) implies that because of his absorption in the bliss of Brahman, Śrī Śukadeva was living a life of complete renunciation, from which he never deviated.

#### COMMENTARY



One of Śrīla Vyāsadeva's most profound realizations described in *Śrīmad-Bhāgavatam* was that *bhakti-ānanda*, the bliss derived from rendering loving devotional service to Kṛṣṇa, is superior to *brahmānanda*, the bliss derived from merging into the impersonal Brahman. Śrīla Rūpa Gosvāmī confirms this superiority in *Bhakti-rasāmṛta-sindhu* (1.1.38):

*brahmānando bhaved eṣa cet parārdha-guṇī-kṛtaḥ  
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api*

Even if the happiness of Brahman realization is multiplied trillions of times, it would not equal even a single drop of the ocean of the bliss derived from devotional service.

Indeed, the bliss of pure devotional service always minimizes the happiness of Brahman realization. A father naturally wants to give his son the best thing he has. Thus Śrīla Vyāsadeva taught *Śrīmad-Bhāgavatam* to Śukadeva Gosvāmī. But being Vyāsadeva's son was not Śukadeva's only qualification. Perfectly fixed in renunciation, he had no

material desires (*nivṛtti-nīratam*). In other words, he had no ulterior motive that would have led him to misconstrue the meaning of *Śrīmad-Bhāgavatam* for material gain, either gross or subtle. It is for this reason that Śrīla Vyāsadeva regarded Śukadeva as the most qualified of his disciples to hear the *Bhāgavatam*, and by choosing him for this great honor Vyāsadeva set the standard for all future students and speakers of *Śrīmad-Bhāgavatam*.

In this *anuccheda* Śrīla Jīva Gosvāmī also resolves a controversy concerning the order in which *Śrīmad-Bhāgavatam* and the *Mahābhārata* were composed. In the passage beginning with the following two verses, the *Bhāgavatam* itself says it was composed after the *Mahābhārata*:

*strī-sūdra-dvija-bandhūnām trayī na śruti-gocarā  
karma-śreyasi mūdhānām śreya evaṁ bhaved iha  
iti bhāratam ākhyānam kṛpayā muninā kṛtam*

*evam pravṛttasya sadā bhūtanām śreyasi dvijāḥ  
sarvātmakenāpi yadā nātuṣyad dhṛdayam tataḥ*

Women, the laborer class and *dvija-bandhus* (those born in the upper three classes but not following their respective duties) have no right to study the Vedas. Therefore out of compassion for them Śrīla Vyāsa compiled *Mahābhārata* so they, who are bewildered about their real welfare, may achieve the ultimate goal. O *dvijas*, although Śrīla Vyāsa in this way was always fully engaged in the welfare of all living beings, His heart was not satisfied. (*Bhāg.* 1.4.25–26).

When Vyāsa was thus feeling dissatisfied, Nārada Muni came and requested him to compose *Śrīmad-Bhāgavatam*. Elsewhere, however, it is stated that the *Mahābhārata* was spoken after all eighteen *Purāṇas*. Śrī Baladeva Vidyābhūṣaṇa, commenting on this *anuccheda*, cites the *Matsya Purāṇa* (53.70):

*aṣṭādaśa-purāṇani kṛtvā satyavatī-sutaḥ  
cakre bhāratam ākhyānam vedārthair upabṛmhitam*

After compiling the eighteen *Purāṇas*, Vyāsadeva, the son of Satyavatī, composed the great history called the *Mahābhārata*, which serves as a commentary on the Vedas.

To resolve this apparent contradiction in the chronology, Śrīla Jīva Gosvāmī explains that Śrīla Vyāsadeva originally composed the *Bhāgavatam* in an abbreviated form. Later he compiled the *Mahābhārata* out of compassion for those who cannot study the *Vedas*. But even after completing this great epic, Vyāsa still felt a void in His heart. Thereafter Nārada Muni instructed him to produce a new, expanded edition of *Śrīmad-Bhāgavatam*, the one currently available.

Moreover, from *Śrīmad-Bhāgavatam* (1.3.43), quoted below, we can understand that this later edition was composed after Lord Kṛṣṇa's disappearance from the earth. Earlier Vyāsa had composed the *Mahābhārata* for the welfare of people in the grip of Kali. Parīkṣit Mahārāja's chastisement of Kali occurred after the dialogue between Nārada Muni and Śrīla Vyāsadeva, since it was the spread of Kali's influence that had saddened Vyāsa. Prior to Kali's appearance Vyāsadeva had no reason to feel dissatisfied, since Lord Kṛṣṇa was still present along with all religious principles. The *Bhāgavatam* (1.3.43) confirms that this later edition of *Śrīmad-Bhāgavatam* manifested before the *brāhmaṇa* boy Śṛṅgi had cursed Mahārāja Parīkṣit, an event that occurred after the disappearance of Lord Śrī Kṛṣṇa:

*kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha  
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhumoditaḥ*

This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this *Purāṇa*.

In this connection, by referring to the statements of Sūta Gosvāmī in the First Canto, Chapter Four, one can summarize the chronology of the Vedic literature in Kali-yuga as follows: First, Śrīla Vyāsadeva edited the one *Veda*, the original *Yajur Veda*, into four *Vedas*. He then abridged the one billion verses of the *Purāṇas* into eighteen *Purāṇas* consisting of a total of about four hundred thousand verses. These included *Śrīmad-Bhāgavatam* in its original, abbreviated

form. Then Vyāsa composed his epic work, *Mahābhārata*, after which he distilled its essence along with that of the *Vedas*, and *Purāṇas* into the *Vedānta-sūtras*. Finally He composed His most significant work, the full *Śrīmad-Bhāgavatam*, which is Vyāsadeva's own commentary on the *Vedānta-sūtra*.

Some traditional scholars believe there were two versions of *Mahābhārata*. They say it was first compiled soon after the *Vedas* in one hundred sections, and later Veda-vyāsa reduced it to a hundred thousand verses in eighteen sections after compiling the eighteen *Purāṇas*. In the *Mahābhārata*, *Ādi-parva* (10.5) it says that Śrīla Vyāsa compiled a *samhitā* with six million verses, of which he gave one hundred thousand to human beings. This *Mahābhārata* was first recited by the sage Vaiśampayāna to King Janamejaya, Parīkṣit's son. Another reference traditional scholars give to support their contention that there were two versions of the *Mahābhārata* is the *Bṛhad-āraṇyaka Upaniṣad* verse cited in *Anuccheda 12* (*Ba. Up. 2.4.10*) This verse lists the scriptures the Supreme Lord exhaled, including the *Itihāsas*, which are listed before the *Purāṇas*. If this is accepted, then the reconciliation will be that although the *Mahābhārata* was compiled before the *Purāṇas*, it was made popular after them. This is known from *Mahābhārata* itself. Janamejaya was the first to hear *Mahābhārata* from Vaiśampayana. The *Purāṇas* were recited much before this. Lord Balarāma killed Romaharṣaṇa Sūta, while he was reciting the *Purāṇas* at Naimiṣāranya. This happened even before Janamejaya's father was born.

Next Śrīla Jīva Gosvāmī shows that Śrīla Vyāsadeva's realization in trance constitutes the epitome of all philosophies, as confirmed by Sūta Gosvāmī.

#### ANUCCHEDA 49.1

#### ŚRĪMAD-BHĀGAVATAM ATTRACTS EVEN ĀTMARĀMAS

तमेतं श्रीवेदव्यासस्य समाधिजातानुभवं श्रीशौनकप्रश्नोत्तरत्वेन  
विशदयन् सर्वात्मारामानुभवेन सहेतुकं सम्वादयति,

आत्मारामाश्चेति । निर्ग्रन्थाः विधिनिषेधातीताः,  
निर्गताहङ्कारग्रन्थयो वा । अहैतुकीं फलानुसन्धिरहिताम् । अत्र  
सर्वाक्षेपपरिहारार्थमाह; इत्थम्भूत आत्मारामाणामप्या-  
कर्षणस्वभावो गुणो यस्य स इति ।

*tam etam śrī-veda-vyāsasya samādhi-jātānubhavam śrī-  
śaunaka-praśnottaratvena viśadayan  
sarvātmārāmānubhavaṇa sa-hetukāṁ samvādayati  
ātmārāmāś ceti. nirgranthā vidhi-niśedhātītā  
nirgatāhaṅkāra-granthayo vā. ahaitukīm phalābhisandhi-  
rahitām. atra sarvākṣepa-parihārārtham āha ittham-bhūta  
ātmārāmāṇām apy ākarṣaṇa-svabhāvo guṇo yasya sa iti.*

In reply to a question posed by Śrī Śaunaka (*Bhāg.* 1.7.9),  
Sūta Gosvāmī speaks the verse beginning *ātmārāmāś ca*  
(*Bhāg.* 1.7.10), further explaining what Śrī Vyāsadeva ex-  
perienced in trance and showing logically how it is consis-  
tent with the experience of all sages who take pleasure in  
the self. In this verse, the word *nirgranthāḥ* (free from bond-  
age) means either "beyond the rules and regulations de-  
scribed in the scriptures" or "free from the knot of false ego."  
The word *ahaitukīm* (causeless) means "not desiring any  
results." And to put an end to all doubts, Śrī Sūta says, "In-  
deed, the nature of Lord Hari is such that even *ātmārāmas*  
feel attracted to Him."

#### ANUCCHEDA 49.2

तमेवार्थं श्रीशुकस्याप्यनुभवेन सम्वादयति, हरेर्गुणेति ।  
श्रीव्यासदेवाद् यत्किञ्चित् श्रुतेन हरेर्गुणेन पूर्वमाक्षिप्तं  
मतिर्ब्रह्मानन्दानुभवो यस्य सः, पश्चादध्यगात् महद्विस्तीर्णमपि ।  
ततश्च तत्सङ्कथासौहार्देन नित्यं विष्णुजनाः प्रिया यस्य  
तथाभूतो वा, तेषां प्रियो वा स्वयमभवदित्यर्थः ।  
अयं भावः; ब्रह्मवैवर्त्तानुसारेण पूर्वं तावदयं गर्भवासमारभ्य  
श्रीकृष्णस्य स्वैरितया मायानिवारकत्वं ज्ञातवान् । ततः  
स्वनियोजनया श्रीव्यासदेवेनानीतस्य तस्यान्तर्दर्शनात्तन्निवारणे



सति, कृतार्थम्मन्यतया स्वयमेकान्तमेव गतवान् । तत्र श्रीवेदव्यासस्तु तं वशीकर्तुं तदनन्यसाधनं श्रीभागवतमेव ज्ञात्वा, तद्गुणातिशयप्रकाशमयांस्तदीयपद्यविशेषान् कथञ्चित् श्रावयित्वा, तेन तमाक्षिसमितिं कृत्वा, तदेव पूर्णं तमध्यापयामासेति श्रीभागवतमहिमातिशयः प्रोक्तः ।

*tam evārtham śrī-śukasyāpy anubhavena samvādayati harer guneti. śrī-vyāsa-devād yat kiñcic chrutena harer guṇena pūrvam ākṣiptā matir brahmānandānubhavo yasya saḥ. paścād adhyagād mahad viśīmam iti. tataś ca tat-saṅkathā-sauhārdena nityam viṣṇu-janāḥ priyā yasya tathā-bhūto vā teṣām priyo vā svayam abhavad ity arthah. ayam bhāvo; brahma-vaivartānusāreṇa pūrvam tāvad ayam garbha-vāsam ārabhya śrī-kṛṣṇasya svairitayā māyā-nivāratvam jñātavān. tataḥ sva-niyojanayā śrī-vyāsa-devenānītasya tasyāntar-darśanāt tan-nivārane sati kṛtārtham manyatayā svayam ekāntam eva gatavān. tatra śrī-veda-vyāsaś tu tam vaśī-kartum tad-ananya-sādhanaṁ śrī-bhāgavatam eva jñātvā tad-guṇātiśaya-prakāśa-mayāms tādīya-padya-viśeṣān kathañcic chrāvayitvā tena tam ākṣipta-matim kṛtvā tad eva pūmam tam adhyāpayāmāseti bhāgavata-mahimātiśayaḥ proktaḥ.*

In the next verse (*Bhāg. 1.7.11*, beginning *harer guṇā*), Sūta reiterates this idea by relating Śukadeva Gosvāmī's experience. First, when Śukadeva Gosvāmī heard Śrīla Vyāsadeva recite a few selected *Bhāgavatam* verses describing Lord Hari's attributes, Śukadeva's attention was drawn away from the bliss of impersonal Brahman and his heart was captivated. Later, Śukadeva studied the complete *Bhāgavatam*, despite its vast size. Thereafter, Lord Viṣṇu's devotees became very dear to him, and his affection for them grew as he daily discussed the Lord's pastimes with them. Or else the word *viṣṇu-jana-priya* means that he became dear to them. The purport is as follows: The *Brahma-vaivarta Purāṇa*<sup>1</sup> relates how Śrī Śukadeva, even while in the womb of his mother, realized that Lord Śrī Kṛṣṇa could completely dispel

<sup>1</sup>This story is not in current editions of this *Purāṇa*.

Māyā's influence by virtue of His independence. Subsequently, on Śukadeva's request, Vyāsadeva brought the Lord to His hermitage, and when Śukadeva saw Lord Kṛṣṇa before him even as he lay within the womb, he became free from Māyā's influence. Considering his life successful, Śukadeva at once departed alone. Thereafter Śrīla Vyāsadeva, knowing that he could control Śukadeva only with *Śrīmad-Bhāgavatam*, somehow made him hear some selected *Bhāgavatam* verses describing Lord Kṛṣṇa's superexcellent characteristics. In this way he captivated Śukadeva's heart, and later he taught him the entire narrative. Thus the supreme glory of *Śrīmad-Bhāgavatam* is established.

### ANUCCHEDA 49.3

तदेवं दर्शितं वक्तुः श्रीशुकस्य वेदव्यासस्य च समानहृदयम् ।  
तस्माद्वक्तुर्हृदयानुरूपमेव सर्वत्र तात्पर्यं पर्यालोचनीयं,  
नान्यथा । यद्यत्तदन्यथा पर्यालोचनं, तत्र तत्र कुपथगामितैवेति  
निष्ठङ्कितम् । श्रीसूतः ॥ ४९ ॥

*tad evaṁ darśitaṁ vaktuḥ śrī-śukasya śrī-veda-vyāsasya  
ca samāna-hṛdayam. tasmād vaktur hṛdayānurūpam eva  
sarvatra tātparyam paryālocaniyam nānyathā. yad yat  
tad-anyathā paryālocanam tatra tatra kupatha-gāmitaiveti  
niṣṭaṅkitaṁ. śrī-sūtaḥ.*

From the above we can see that the speaker (Śukadeva Gosvāmī) and Śrīla Vyāsadeva had the same realizations. And therefore we should always study the message of *Śrīmad-Bhāgavatam* in the light of Śukadeva's realizations, not otherwise. By implication, we should consider any other explanations merely speculative and thus deviant from the correct understanding. The verse under discussion (*Bhāg.* 1.7.11) was spoken by Śrī Sūta Gosvāmī.

### COMMENTARY



In *Anuccheda* 29, to explain the essence of *Śrīmad-Bhāgavatam*, Jīva Gosvāmī first analyzed Śukadeva's heart

as described in the *Bhāgavatam*. Then he analyzed Śrīla Vyāsadeva's experience in trance, on the basis of which Vyāsa wrote *Śrīmad-Bhāgavatam*. Jīva Gosvāmī concludes the discussion of the present *anuccheda* by confirming the outcome of these analyses with the words of Śrī Sūta Gosvāmī in *Śrīmad-Bhāgavatam* (1.7.10), the famous "ātmārāmā verse." What follows is a list of the major points to be derived from his analysis:

1. The Personality of Godhead is endowed with multifarious potencies in three categories—internal, external, and marginal.
2. The chief and original form of God is Śrī Kṛṣṇa, but Kṛṣṇa also manifests countless other expansions.
3. Neither the Supreme Lord's Supersoul manifestations nor the impersonal Brahman are independent of Him.
4. The finite living entities are different from the Supreme Lord in their personal identity; they can never be one with Him in an absolute sense.
5. Māyā is the external energy of the Lord, deluding those living entities who turn their backs on Him.
6. Māyā is a devotee of the Lord and is always subservient to Him.
7. Māyā cannot influence the Lord and His internal potencies.
8. The *jīvas* can become free from the bondage of Māyā only by surrendering to the Lord and engaging in His devotional service.
9. Hearing the *Śrīmad-Bhāgavatam* is devotional service to the Lord and can thus end the *jīva's* miseries.
10. The bliss one derives by engaging in devotional service to the Lord is so superior to the happiness derived from the realization of impersonal Brahman that even self-satisfied sages (*ātmārāmās*) become attracted to the Lord's attributes and pastimes.
11. The purpose of human life is to attain love of God, the mature fruit of devotional service in practice (*sādhana-bhakti*).
12. Devotional service is supremely independent, like the Personality of Godhead; it does not need the support of any other method.

When Sūta Gosvāmī finished describing Śrīla Vyāsadeva's trance, Śaunaka Ṛṣi asked him, "If Śukadeva Gosvāmī was completely renounced, having no interest in anything by virtue of being absorbed in the bliss of the self, what caused him to study this lengthy *Bhāgavata Purāṇa*?" Sūta Gosvāmī replied with these two verses (*Bhāg.* 1.7.10–11): "All different varieties of *ātmārāmas* (those who take pleasure in the *ātmā*, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. The heart of the transcendently powerful Śrī Śukadeva Gosvāmī was captivated when he heard a description of Lord Hari's attributes and pastimes, and therefore he undertook the study of this great narration, *Śrīmad Bhāgavatam*. This made him very dear to the devotees of Lord Viṣṇu."

By this answer Sūta Gosvāmī confirms all the realizations of Śrīla Vyāsadeva and Śukadeva Gosvāmī. First, Sūta states a general principle, that many self-satisfied persons, although liberated from material bondage, are still eager to engage in Kṛṣṇa consciousness. Then he mentions Śukadeva Gosvāmī as a specific instance of this principle's application. Thus, Sūta Gosvāmī establishes that Śukadeva Gosvāmī was not the only liberated person who became attracted to the Personality of Godhead's service. On the contrary, Śukadeva's experience is corroborated by many other *ātmārāmas*, demonstrating that the only reason one would reject the bliss of Brahman realization and take up devotional service must be the wonderful, all-attractive attributes of Lord Hari.

By this explanation Śrīla Jīva Gosvāmī shows conclusively that Śukadeva Gosvāmī, Śrīla Vyāsadeva, and Sūta Gosvāmī shared the same realizations. Therefore these realizations should form the basis of any genuine study and explanation of *Śrīmad-Bhāgavatam*. Interpretations based on something else must be considered deviant from the scripture's intended meaning. Previously, in *Anuccheda* 27, Śrīla Jīva Gosvāmī

disclosed that Śrīdhara Svāmī inserted some monistic ideas into his commentary on *Śrīmad-Bhāgavatam*. Śrīdhara Svāmī did this as a preaching strategy to attract the Māyāvādīs to the *Bhāgavata* philosophy. Jīva Gosvāmī said there that in such instances he would give his own explanations.

A recent scholar has criticized Śrīla Jīva Gosvāmī for this policy, labeling him an opportunist who accepted only those statements that supported his opinion and belittled other statements by declaring that they were made with ulterior motives and were not actually Śrīdhara Svāmī's opinion. This scholar suggests that Jīva Gosvāmī is not a true follower of Śrī Caitanya Mahāprabhu, who highly revered Śrīdhara Svāmī's *Bhāvārtha-dīpikā*.

But in this *anuccheda* Śrīla Jīva Gosvāmī further clarifies his policy: He accepts any explanation that complements the realization of Śrīla Vyāsadeva, Śukadeva Gosvāmī, and Sūta Gosvāmī—that pure devotional service to Lord Kṛṣṇa is the ultimate goal of life. That this policy reflects the real desire of Lord Caitanya will be recognized by everyone who knows that Śrī Caitanya Mahāprabhu was the leading opponent of impersonalism. In debate He defeated two of the leading Māyāvādīs of His time, Prakāśānanda Sarasvatī and Vāsudeva Sārvabhauma. He frequently condemned the Māyāvāda interpretation of the *Vedānta-sūtra*. In light of His teachings and example, for Him to embrace a Māyāvādī commentary on *Śrīmad-Bhāgavatam* is unlikely and not at all credible.

Vaiṣṇavas coming in disciplic succession do not have the slightest confusion on this point. Lord Caitanya revered Śrīdhara Svāmī's commentary because Śrīdhara was in fact a great Vaiṣṇava, and his commentary was the best because he kept the natural sense of the *Bhāgavatam* and his conclusions support the Vaiṣṇava *siddhānta*. Therefore it should be obvious to anyone who reads his commentary that whatever impersonal explanations Śrīdhara Svāmī gave did not express his true heart.

For example, while commenting on the first verse of the *Bhāgavatam* he states, *śrīmad-bhagavad-guṇa-anuvāṇa-*

*pradhānam bhāgavata-sāstram*: “*Śrīmad-Bhāgavatam* was written chiefly to provide descriptions of the Supreme Lord’s qualities.” In the next verse, while commenting on the word *vāstavam*, he writes, *vāstava-śabdena vastuno ’rīṣo jīvaḥ, vastunaḥ śaktir māyā ca, vastunaḥ kāryam jagat, tat sarvaṁ vastv eva*: “The word *vāstava* indicates that the *jīva* is part of the Absolute, *Māyā* is the energy of the Absolute, and the material world is the creation of the Absolute. All this is real.”

This and many similar statements throughout Śrīdhara Svāmī’s *Bhāgavatam* commentary make foolish any doubt about his status as a pure Vaiṣṇava. And it is equally foolish to criticize Śrīla Jīva Gosvāmī for not using the impersonal portions of Śrīdhara’s commentary here in *Ṣaṭ-Sandarbha*. One can fathom the true essence of *Śrīmad-Bhāgavatam* only from the viewpoint of Śrī Vyāsa and Śukadeva Gosvāmī. Because Śrīla Jīva Gosvāmī held this opinion, he is a true scholar of the *Bhāgavatam* and a true follower of Śrī Caitanya, who desired to see the *Bhāgavatam* established as the final word in philosophy throughout the world. Jīva Gosvāmī was neither a blind follower of Śrī Caitanya Mahāprabhu nor a blind scholar foolishly trying to understand the supreme scripture without accepting the standard authorities in disciplic succession.

Jīva Gosvāmī was the leading disciple of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, two principal followers of Śrī Caitanyadeva. The Lord personally instructed them in the science of devotional service and ordered them to write books setting forth His precepts. This they did in a most wonderful way, explaining the intricacies of *bhakti-yoga* so that no follower in their line would have to speculate or misinterpret the teachings of Lord Caitanya. Rūpa and Sanātana personally trained Śrīla Jīva Gosvāmī in Kṛṣṇa consciousness. They were so pleased with him that they made him the editor of many of their books. We have no reason, therefore, to doubt that Śrīla Jīva Gosvāmī loyally followed in the footsteps of Śrīla Rūpa and Sanātana Gosvāmīs and therefore of Lord Caitanya. The ultimate proof of this is that one can find no contradictions between the writings of Rūpa and Sanātana and those of Jīva Gosvāmī.

Indeed, earlier in *Tattva-Sandarbha* Jīva Gosvāmī declared that he was writing this work under their order. Moreover, he succeeded Śrīla Rūpa and Sanātana Gosvāmīs as leader of the Gauḍīya Vaiṣṇavas in Vṛndavana, Bengal, and Orissa. This universal recognition of his leadership was explicit acknowledgement of his stature as a dedicated follower of Lord Caitanya Mahāprabhu.

We learn from *Śrīmad-Bhāgavatam* (1.2.2) that Śukadeva Gosvāmī left his father's house immediately after his birth. According to the *Brahma-vaivarta Purāṇa*, when Śukadeva was still in his mother's womb he could understand the peril of living in the material world and the risk of being captivated by Māyā. He also knew that Kṛṣṇa can counter Māyā's charms, and therefore he had his father bring Lord Kṛṣṇa from Dvārakā. Only when the Lord Himself promised to protect Śukadeva from Māyā he agreed to take birth, and even then he immediately left home to enter the forest. Out of natural affection, Śrīla Vyāsadeva followed him, calling him to come back, but Śukadeva was completely unattached to material life and paid his father no heed. Vyāsadeva was deeply disappointed, since he wanted to teach Śukadeva *Śrīmad-Bhāgavatam*. This was the only reason he wanted Śukadeva back not that he was attached to him as his son. Śrī Vyāsa knew that only a person like Śuka, who is completely detached from sense enjoyment, is qualified to understand the true message of *Śrīmad-Bhāgavatam* and would not misuse it for material gain. To entice him to return home, Vyāsa had some of his disciples recite verses from the *Bhāgavatam* whenever they went to the forest to collect firewood. Once when they were singing these verses, Śukadeva Gosvāmī heard them. At once his heart was captivated, and he followed the students back to Śrī Vyāsa. Then Śukadeva, who had already put aside his attachment to the impersonal Brahman, learned the complete *Śrīmad-Bhāgavatam* from Śrīla Vyāsadeva.

At present there is no scriptural reference indicating which verses captivated Śrī Śukadeva, but some Vaiṣṇava scholars state that they included the following three:

*yam manyase mātuleyam priyam mitram suhṛt-tamam  
akaroḥ sacivam dūtam sauhṛdād atha sārathim*

O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Śrī Kṛṣṇa (*Bhāg.* 1.9.20).

*aho baki yam stana-kāla-kūṭam / jighāmsayāpāyayad apy asādhvī  
lebhe gatim dhātry-uctām tato 'nyam / kam vā dayālum śaranam vrājema*

Alas, how shall I take shelter of one more merciful than He [Kṛṣṇa], who granted the position of mother to the she-demon Pūtānā although she was unfaithful and she prepared deadly poison to be sucked from her breast? (*Bhāg.* 3.2.23)

*barhāpiḍam naṭa-vara-vapuḥ karnayoḥ karnikāram  
bibhṛad vāsaḥ kanaka-kapīśam vaijayantīm ca mālām  
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair  
vṛndāraṇyam sva-pada-ramaṇam prāviśad gīta-kīrtiḥ*

Wearing a peacock-feather ornament upon His head, blue *karnikāra* flowers on His ears, a yellow garment as brilliant as gold, and a Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of his lips, and the cowherd boys sang His glories (*Bhāg.* 10.21.5).

These verses describe Lord Kṛṣṇa's love for His devotees, His mercy even toward His enemies, and His incomparable charm and beauty. The history of Śukadeva Gosvāmī described in the *Mahābhārata* differs from that narrated above. Baladeva Vidyābhūṣaṇa explains that the two accounts describe events from different days of Lord Brahmā. Having ascertained the *prameya* of *Śrīmad-Bhāgavatam*—that is, what one should learn from it—Śrīla Jīva Gosvāmī next says something about the format of *Śrī Ṣaṭ-Sandarbha*.



## ANUCCHEDA 50

## THE SUBJECT OF THE ŚAṬ-SANDARBHA

अथ क्रमेण विस्तरतस्तथैव तात्पर्यं निर्णेतुं  
 सम्बन्धाभिधेयप्रयोजनेषु षड्भिः, सन्दर्भैर्निर्णेष्यमाणेषु प्रथमं  
 यस्य वाच्यवाचकतासम्बन्धीदं शास्त्रं, तदेव 'धर्मः  
 प्रोज्झितकैतवः' इत्यादिपद्ये सामान्याकारतस्तावदाह 'वेद्यं  
 वास्तवमत्र वस्तु' [भा. १.१.२] इति ।  
 टीका च, 'अत्र श्रीमति सुन्दरे भागवते वास्तवं परमार्थभूतं  
 वस्तु वेद्यं, न तु वैशेषिकादिवद्द्रव्यगुणादिरूपम् इत्येषा ।  
 श्रीवेदव्यासः ॥ ५० ॥

*atha kramena vistaratas tathaiva tātparyam nimetum  
 sambandhābhidheya-prayojaneṣu ṣaḍbhiḥ sandarbhair  
 nimeṣyamāneṣu prathamam yasya vācya-vācakatā-  
 sambandhidam śāstram tad eva, "dharmah projjhita-  
 kaitava" ity-ādi-padye sāmānyākāratas tāvad āha,  
 "vedyam vāstavam atra vastu" iti. ṭikā ca, "atra śrīmati  
 sundare bhāgavate vāstavam paramārtha-bhūtam vastu  
 vedyam na tu vaiśeṣikādi-vad dravya-guṇādi-rūpam ity  
 eṣā. śrī-veda-vyāsaḥ.*

Hereafter, to systematically and thoroughly delineate the message of *Śrīmad-Bhāgavatam*, we shall explain in these six *Sandarbhās* the principles of *sambandha*, *abhidheya*, and *prayojana*, one after the other. This first book, *Tattva-Sandarbha*, discusses the connection between the subject being described and the text describing it. This connection is mentioned in general terms in *Bhāgavatam* (1.1.2) with the words *vedyam vāstavam atra vastu*: "Here the factual reality is to be known." Commenting on this part of the verse, Śrīla Śrīdhara Svāmī writes, "Here in this beautiful *Bhāgavatam* the ultimate reality in its highest manifestation is to be known, not reality in terms merely of substance, qualities, and so on, as taught by the Vaiśeṣikas and others."

This verse (*Bhāg.* 1.1.2) is spoken by Śrī Vedavyāsa.

## COMMENTARY



Here Śrīla Jīva Gosvāmī informs us that in the six *Sandarbhas* he will explain in detail the same *sambandha*-, *abhidheya*-, and *prayojana-tattva* that Śrī Vyāsadeva and Śukadeva Gosvāmī realized. He briefly mentioned them in *Anucchedas* 8 and 9, and now he will elaborate on them on the basis of *Śrīmad-Bhāgavatam*. The *Tattva*-, *Bhagavat*-, *Paramātma*-, and *Kṛṣṇa-Sandarbha* treat *sambanda-tattva*. The *Bhakti-Sandarbha* discusses the *abhidheya-tattva*, and *Pṛīti-Sandarbha* deals with *prayojana-tattva*.

The *Tattva-Sandarbha* introduces the subject matter of the six *Sandarbhas* by establishing the authority of *Śrīmad-Bhāgavatam* and saying something about its origin and content. As mentioned earlier, the relationship of a subject with its description is technically called the *vācya-vācakatā sambandha*. The subject of *Śrīmad-Bhāgavatam* is revealed in its very second verse: *vedyam vāstavam atra vastu*: "The absolute reality is made understandable herein." As we have already discussed, reality manifests on various levels, but *Śrīmad-Bhāgavatam* enlightens us about the ultimate reality, Śrī Kṛṣṇa, who encompasses and reconciles all other realities.

In contrast to Śrīla Vyāsadeva's presentation in the *Bhāgavatam*, the philosophies formulated by other ancient sages, such as Gautama and Kaṇāda, incompletely describe reality. Gautama, in his system of Nyāya philosophy, says that by understanding the empirical means and objects of knowledge one can be freed from material miseries. And Kaṇāda, in his system of Vaiśeṣika philosophy, which was briefly alluded to at the end of this *anuccheda*, recognizes seven categories of existence: *dravya* (substances), *guṇa* (qualities), *karma* (motions), *sāmānya* (general categories), *viśeṣa* (particularities), *samavāya* (inherence) and *abhāva* (non-existence). Within these seven categories the Vaiśeṣikas try to explain all of reality. But although the scientific study embodied in philosophies like Nyāya and Vaiśeṣika may lead to realization of reality on some level, this is far different from realization of the Absolute Reality which *Śrīmad-Bhāgavatam*

makes available. Śrīla Jīva Gosvāmī explains the nature of this reality in the next *anuccheda*.

### ANUCCHEDA 51

#### ABSOLUTE REALITY IS NONDUAL CONSCIOUSNESS

अथ किंस्वरूपं तद्वस्तुतत्त्वमित्याह;  
 'वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् [भा. १.२.११] इति ।  
 ज्ञानं चिदेकरूपं । अद्वयत्वञ्चास्य स्वयंसिद्धतादुशाता-  
 दुशतत्त्वान्तराभावात्, स्वशक्त्येकसहायत्वात्, परमाश्रयं तं विना  
 तासामसिद्धत्वाच्च । 'तत्त्वम्' इति परमपुरुषार्थताद्योतनया  
 परमसुखरूपत्वं तस्य बोध्यते । अतएव तस्य नित्यत्वञ्च  
 दर्शितम् । श्रीसूतः ॥ ५१ ॥

*atha kim-svarūpaṁ tad vastu-tattvaṁ ity āha:  
 "vadanti tat tattva-vidas tattvaṁ yaj jñānam advayaṁ"  
 iti. jñānaṁ cid-eka-rūpaṁ. advayatvaṁ cāśya svayaṁ-  
 siddha-tādṛśātādṛśa-tattvāntarābhāvāt sva-śakty-eka-  
 sahāyatvāt paramāśrayaṁ taṁ vinā tāsāṁ asiddhatvāc  
 ca. "tattvaṁ" iti parama-puruṣārthatā-dyotanayā parama-  
 sukha-rūpaṁ tasya bodhyate. ata eva tasya nityatvaṁ  
 ca darśitaṁ. śrī-sūtaḥ.*

"What is the nature of this Absolute Reality?"

"The knowers of that Absolute Reality call it nondual consciousness." (*Bhāg.* 1.2.11). Here the word *jñāna* refers to that entity whose nature is exclusively pure consciousness. This pure spirit is called nondual for the following reasons: (1) there is nothing else, either similar or dissimilar, that is self-existent; (2) it takes support only from its own potencies; and (3) these potencies can have no existence without it as their absolute foundation. The term *tattva* here implies the idea of the supreme goal of human life. Thus we understand that this *tattva*, or Absolute Reality, is the embodiment of the highest bliss and is therefore also eternal.

Śrī Sūta spoke the verse under discussion.

## COMMENTARY



In the last *anuccheda* Śrīla Jīva Gosvāmī stated that the Absolute Reality is to be known from *Śrīmad-Bhāgavatam*. This naturally raises the question, "What is the essential nature of this Absolute Reality?" In reply, Jīva Gosvāmī quotes *Śrīmad-Bhāgavatam* which says the Absolute Reality is nondual (*advayam*), or in other words one without a second. There cannot be more than one Absolute Reality, because as soon as there were a second one the first one would no longer be absolute. That the Absolute Reality is nondual, however, does not mean that nothing else exists. Rather, the word "nondual" indicates two things: First, the Absolute Reality is self-existent, meaning that it is grounded in itself and depends on no external support; second, nothing else can exist independent of this nondual reality's support.

In Vedic philosophy, an object is considered nondual if it is free of three kinds of difference—those among objects of the same class, those among objects of different classes, and those between an object and its parts. A difference between objects of the same class is called *sajātiya-bheda*. Even though two chairs may look the same, function the same, and belong to the class called "chair," they still differ as individual chairs. A change in one will not directly affect the other. A difference between objects of different classes is called *vijātiya-bheda*. For example, a chair is different from a table in its appearance and function.

Finally, a difference between an object and its parts is called *svagata-bheda*. If all the parts of a chair are scattered, the chair will no longer exist. For example, the various parts of a chair can be removed and replaced without changing the chair's identity. Thus the parts are independent from each other and from the object, the chair. In this way the chair is not self-existent.

These three kinds of difference give rise to the duality we observe throughout material nature. They do not exist, however, on the absolute plane; thus Sūta Gosvāmī calls the pure consciousness (Absolute Reality) *jñānam advayam*,

nondual consciousness. The Lord's body and its limbs are each fully conscious and potent and therefore nondifferent from Him. For this reason it is said that in Lord Kṛṣṇa there exists no difference of the *svagata-bheda* type.

Even when the Supreme Personality of Godhead expands into forms such as Rāmacandra and Balarāma, these *svāmśa* (selfsame) expansions remain nondifferent from the Lord's original self. Still, while He is not dependent on Them, They are dependent on Him. Since the Lord and His *svāmśa* expansions belong to the same class, no difference of the *sajātiya-bheda* type is found in Him.

Material nature, being inert, belongs to a class of existence different from that of the dynamic Personality of Godhead. This might lead one to conclude that there is *vijātiya-bheda* between Him and material nature. Nevertheless, since material nature's existence is not independent or separate from Him, there is ultimately no difference of *vijātiya-bheda* between Him and His material expansions. Energy cannot exist without its source.

The finite living entities belong to the marginal potency of the Supreme Lord. Thus one may view them in two ways, as belonging to the same class as the Lord, because they are conscious like Him, and as belonging to a different class because their size and potency is very small. From both viewpoints the *jīvas* are fully dependent on the Supreme Lord, so there exists none of the three types of difference between them and the Lord. Śrīla Jīva Gosvāmī concludes, therefore, that although the Lord's energies serve Him in various ways, they have no existence separate from Him (*taṁ vinā tasāṁ asiddhatvāt*).

Just as a spider weaves a web with a special substance it produces and then makes the web its home, so Śrī Kṛṣṇa, the personified nondual Absolute Reality, employs His own energies to manifest the spiritual realm, where He resides. These energies are part of His internal nature and have no independent existence.

The word *jñānām* (knowledge) also means consciousness, because knowledge depends on consciousness. In the verse under discussion, *jñānam* means "consciousness."

Its significance here is that the nondual reality is consciousness and also conscious, just as the sun is light and also luminous. Because the word *jñānam* refers to the Absolute Reality, this nondual consciousness must have perpetual existence (*sat*) as a characteristic. And because the word *tattvam* indicates the supreme objective of life, it follows that this nondual reality must also be characterized by bliss (*ānanda*), since all living beings seek pleasure, whether they know it or not.

From direct perception, logical analysis, and scriptural authority we can understand that the ultimate motivation in all activities is the pursuit of happiness. This is the basic purpose underlying creative and destructive processes and all personal relationships. As the *Bṛhad-āraṇyaka Upaniṣad* (2.4.5) states, *na vā are patyuh kāmāya patiḥ priyo bhavaty ātmanas tu kāmāya patiḥ priyo bhavati*: "My dear, the husband is not loved for his own sake, but for the sake of the self."

Here the word "self" refers to either the *jīva* or the Supreme Lord. In our conditioned state, the self we perceive is ourself, the *jīva*. We become attached to someone or something because we derive happiness from loving that person or thing. This feeling of happiness comes from our sense of possession—the notion that the object of love is "ours"—not from the person or the object itself. The truth of this principle is shown by the common experience that material happiness naturally decreases when our sense of possession diminishes.

By contrast, in the liberated state we realize that our ultimate Self is the Supreme Lord. When we act solely on the basis of this understanding, we become the Lord's pure devotees, and then we render service only for His pleasure and desire nothing in return. Even if the all-attractive Lord treats us roughly, we are still happy, for we have abandoned all fears and cares in our loving relationship with Him. Lord Caitanya demonstrated this standard when He prayed (*Śikṣāṣṭaka*, 8):

*āśliṣya vā pāda-ratām pināṣtu mām adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāto mat-prāṇa-nāthas tu sa eva nāparah*

I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipable Lord, unconditionally.

In conditioned life we do not know that Kṛṣṇa is the supreme object of love and the source of all bliss. Rather, we mistake ourselves for the source of bliss. To enlighten us about Himself, Kṛṣṇa instructs us in the *Bhagavad-gītā* (10.8-9):

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām budhā bhāva-samanvitāḥ*

*mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam  
kathayantaś ca mām nityaṁ tuṣyanti ca ramanti ca*

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts. The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

Thus there is an inherent relationship between *jñāna* (knowledge), *sat* (eternal existence), and *ānanda* (bliss). This relationship is clearly indicated in such *śruti* statements as *vijñānam ānandaṁ brahma*: "Brahman is pure consciousness and bliss" (*Bṛhad-āraṇyaka Upaniṣad* 3.9.34). Thus the nature of the nondual consciousness described in this verse has been designated *sat-cit-ānanda*, "permanent existence, knowledge, and bliss."

In this *anuccheda* Jīva Gosvāmī presented his thesis, that *jñāna* is eternal. In the next *anuccheda* he will explain the *pūrva-pakṣa*, or rebuttal to the belief that consciousness is momentary.

#### ANUCCHEDA 52.1

### THE MEANING OF MONISTIC STATEMENTS

ननु नीलपीताद्याकारं क्षणिकमेव ज्ञानं दुष्टं, तत् पुनरद्वयं नित्यं  
ज्ञानं कथं लक्ष्यते, यन्निष्ठमिदं शास्त्रम् ? इत्यत्राह;

‘सर्ववेदान्तसारं यद्ब्रह्मात्मैकत्वलक्षणम् । वस्त्वद्वितीयं तन्निष्ठं  
 कैवल्यैकप्रयोजनम् ।’ [भा.१२.१३.१२] इति । ‘सत्यं ज्ञानमनन्तं  
 ब्रह्म’ [तैत्ति.२.१.१] इति यस्य स्वरूपमुक्तम्, ‘येनाश्रुतं श्रुतं  
 भवति’ [छान्दो. ६.१.३] इति, ‘यद्विज्ञानेन सर्वविज्ञानं  
 प्रतिज्ञातं’ ‘सदेव सौम्येदमग्र आसीत्’ [छान्दो. ६.२.१]  
 इत्यादिना निखिलजगदेककारणता, “तदैक्षत बहु स्याम्”  
 [छान्दो. ६.२.३] इत्यनेन सत्यसङ्कल्पता च यस्य प्रतिपादिता,  
 तेन ब्रह्मणा स्वरूपशक्तिभ्यां सर्वबहुत्तमेन सार्द्धम्, ‘अनेन  
 जीवेनात्मना’ इति तदीयोक्ताविदन्तानिर्द्देशेन ततो  
 भिन्नत्वेऽप्यात्मतानिर्द्देशेन तदात्मांशविशेषत्वेन लब्धस्य  
 बादरायणसमाधिदृष्टयुक्तेरत्यभिन्नतारहितस्य जीवात्मनो यदेकत्वं,  
 ‘तत्त्वमसि’ [छान्दो. ६.८.७] इत्यादौ ज्ञाता तदंशभूत-  
 चिद्रूपत्वेन समानाकारता, तदेव लक्षणं प्रथमतो ज्ञाने  
 साधकतमं यस्य; तथाभूतं यत् सर्ववेदान्तसारमद्वितीयं वस्तु;  
 तन्निष्ठम्, तदेकविषयमिदं श्रीभागवतमिति-प्राक्तनपद्य-  
 स्थेनानुषङ्गः ।

*nanu nīla-pītādyākāraṁ kṣaṇikameva jñānam dṛṣṭam, tat  
 punaradvayam nityam jñānam katham lakṣyate, yan  
 niṣṭham idam śāstram? ity atrāha;*  
*“sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam /  
 vastv advitīyam tan-niṣṭham kaivalyaika-prayojanam”  
 iti. “satyam jñānam anantaṁ brahma” iti yasya svarūpam  
 uktam, “yenāśrutam śrutam bhavati” iti, “yad-vijñānena  
 sarva-vijñānam pratijñātam,” “sad eva saumyedam agra  
 āsīd” ity-ādinā nikhila-jagad-eka-kāraṇatā, “tad aikṣata  
 bahu syām” ity anena satya-saṅkalpatā ca yasya  
 pratipāditā tena brahmaṇā svarūpa-śaktibhyāṁ sarva-  
 brhattamena sārḍham, “anena jīvenātman” eti tadyoktāv  
 idantā-nirdeśena tato bhinnatve ‘py ātmatā-nirdeśena tad-  
 ātmāmśa-viśeṣatvena labdhasya bādarāyaṇa-samādhī-  
 drṣṭa-yukter aty-abhinnatā-rahitasya jīvātmano yad  
 ekatvam, “tat tvam asi” ity-ātau jñātā tad-amśa-bhūta-cid-*



*rūpatvena samānākāratā, tad eva lakṣaṇam prathamato jñāne sādhakatamaṁ yasya, tathā-bhūtaṁ yat sarva-vedānta-sāram advitīyaṁ vastu, tan-niṣṭhaṁ tad-eka-viṣayaṁ idaṁ śrī-bhāgavatam iti prāktana-padya-sthenānuṣaṅgaḥ.*"

One may question: But events of consciousness are seen to exist only briefly, taking the shape, say, of a blue object one moment and a yellow object the next. How then can consciousness be called the nondual and eternal theme of this scripture [*Śrīmad-Bhāgavatam*]?

Sūta Gosvāmī replies: "This *Bhāgavatam* is the essence of all Vedānta philosophy because its subject-matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth" (*Bhāg.* 12.13.12).

The *śruti* has defined the nature of this Absolute Truth (Brahman): "The Supreme Brahman is infinite truth and knowledge" (*Taittirīya Up.* 2.1.1). That Brahman is the sole cause of the entire creation is shown by such *śruti* statements as "By hearing about which [Brahman] everything is heard" (*Chāndogya Up.* 6.1.3), "By knowing which [Brahman] everything is known," and "My boy, in the beginning there was only *sat*, the eternal reality" (*Chāndogya Up.* 6.2.1). That the Supreme Brahman achieves everything simply by His desire is shown by the statement "He glanced and desired, 'Let Me become many'" (*Chāndogya Up.* 6.2.3).

In the statement, "Along with this individual living entity, I shall manifest name and form" (*Chāndogya Up.* 6.3.2), the living entity (*jīva*) is mentioned in connection with and as belonging to the Supreme, which is called Brahman because it is greater than all else in essence and potencies; here the pronoun *idaṁ* (this) differentiates the *jīva* from Brahman, but the word *ātmanā* (self) indicates that the *jīva* is part and parcel of Brahman. According to what was revealed in Śrīla Vyāsadeva's trance, the living entity is one with the Supreme Brahman in the sense of not being completely different from Him. Such *śruti* statements as *tat tvam asi* (You are that,

*Chândogya Up.* 6.8.7) reveal that the oneness of the Supreme Brahman with the *jīva* consists of their both being purely spiritual by virtue of the *jīva*'s status as a particle of the Supreme Brahman. Understanding this truth helps one acquire preliminary knowledge of the Supreme Brahman.

The entity thus designated as the Supreme Brahman, who is the essence of all the *Upaniṣads* and is one without a second, is the focus of interest and exclusive subject matter of this *Śrīmad-Bhāgavatam*. Here we understand "this *Śrīmad-Bhāgavatam*" to be implied by the syntactic connection with that same phrase in one of the preceding verses (*Bhāg.* 12.13.10).

### ANUCCHEDA 52.2

यथा जन्मप्रभृति कश्चिद्गृहगुहावरुद्धः सूर्यं विविदिषुः  
कथञ्चिद्गवाक्षपतितं, सूर्यांशुकणं दर्शयित्वा केनचिदुपदिश्यते  
'एष स' इति, एतत्तदंशज्योतिःसमानाकारतया तन्महाज्योति-  
र्मण्डलमनुसन्धीयतामित्यर्थस्तद्वत् । जीवस्य तथा तदंशत्वञ्च  
तदचिन्त्यशक्तिविशेषसिद्धत्वेनैव परमात्मसन्दर्भे स्थापयिष्यामः ।

*yathā janma-prabhṛti kaścid gr̥ha-guhāvaruddhaḥ sūryam  
vividīṣuḥ kathañcid gavākṣa-patitaṁ sūryāṁśu-kaṇaṁ  
darśayitvā kenacid upadiśyate "eṣa sa" ity etat-tad-aṁśa-  
jyotiḥ-samānākāratayā tan mahā-jyotir-maṇḍalam  
anusandhīyatām ity arthas tad-vat. jīvasya tathā tad-  
aṁśatvaṁ ca tad-acintya-śakti-viśeṣa-siddhatvenaiva  
paramātmā-sandarbhā sthāpayiṣyāmaḥ.*

The following analogy helps clarify the above idea. Suppose a person has been kept in a dark room from birth and has never seen the sun. When he wants to know what the sun is, someone points to a ray of sunlight passing through a window grating and says, "That is the sun. Try to understand that the sun is a great orb of light, and this ray, is just a small portion of the same substance." In the *Paramātmā-Sandarbhā* we will establish that the *jīva* is similarly a fractional portion of the Supreme Brahman, manifested by one of His inconceivable potencies.

## ANUCCHEDA 52.3

तदेतज्जीवादिलक्षणांशविशिष्टतयैवोपनिषदस्तस्य सांशत्वमपि  
 ववचिदुपदिशन्ति । निरंशत्वोपदेशिका श्रुतिस्तु केवलतन्निष्ठा ।  
 अत्र 'कैवल्यैकप्रयोजनम्' इति चतुर्थपादश्च कैवल्यपदस्य  
 शुद्धत्वमात्रवचनत्वेन, शुद्धत्वस्य च शुद्धभक्तित्वेन पर्यवसानेन  
 प्रीतिसन्दर्भे व्याख्यास्यते । श्रीसूतः ॥ ५२ ॥

*tad-etaj-jivādi-lakṣanāṁśa-viśiṣṭatayaivopaniṣadas tasya  
 sāmśatvam api kvacid upadiśanti. niraṁśatvopadeśikā  
 śrutis tu kevala-tan-niṣṭhā. atra "kaivalyaika-prayojanam" iti  
 caturtha-pādaś ca kaivalya-padasya śuddhatva-mātra-  
 vacanatvena śuddhatvasya ca śuddha-bhaktitvena  
 paryavasānena prīti-sandarbhhe vyākhyāsyate. śrī-sūtaḥ.*

Thus when the *Upaniṣads* say that the Supreme Brahman has parts, they mean that one of His characteristics is to be endowed with the part-and-parcel living beings and other energies. Conversely, when the *śrutis* speak of Him as having no parts, they are focusing on His exclusive essence. In the fourth line of the *Bhāgavatam* verse (12.13.12), namely *kaivalyaika-prayojanam*, the word *kaivalya* (oneness) simply means "purity." Later, in the *Prīti-Sandarbhā*, we will show that this purity is none other than pure devotional service.

The verse under discussion (*Bhāg.* 12.13.12) was spoken by Śrī Sūta Gosvāmī.

## COMMENTARY



In the last *anuccheda* Śrīla Jīva Gosvāmī established that the Absolute Truth is eternal, nondual consciousness. One sect of Buddhists, the Kṣāṇika-vijñāna-vādīs, raise an objection to this conclusion. Their doctrine states that there is only one reality, consciousness, which is changing at every moment, and that there is no difference between knowledge and the object of knowledge. Just as the things we see in our dreams do not exist outside our consciousness, so the distinctions between knowledge and the object of

knowledge in our waking life do not exist. When we see a blue object, our consciousness is blue. If we next see a yellow object, the blue consciousness is destroyed and our consciousness changes to yellow. How, then, can consciousness be called eternal? This is their objection to Jīva Gosvāmī's conclusion that the Absolute Truth is eternal. The Vijñāna-vādīs reason that an eternal object cannot be the cause of anything since a cause generally transforms into its effect. For example, since milk transforms into yogurt, it cannot be eternal.

Similarly, nondual consciousness, being the cause of everything, must undergo transformation and therefore cannot be eternal. Further, they say, everything is changing at every moment, although we may not notice the moment-by-moment change, just as we do not notice the moment-by-moment growth of plants or our bodies.

To the Vijñāna-vādīs' argument Śrīla Jīva Gosvāmī replies not with a logical refutation but by quoting *Śrīmad-Bhāgavatam*, the supreme *pramāṇa*. The *Bhāgavatam* verse given here (12.13.12) explains that the nondual reality is characterized by oneness of the Supreme with individual selves. This oneness of reality is not the Buddhists' oneness of momentary consciousness and its objects. This reality is *advaya-jñāna*, the essence of the *Upaniṣads* and the subject matter of *Śrīmad-Bhāgavatam*; it is not momentary, but eternal, conscious, and blissful by nature; it is the cause of everything in the universe; and it can achieve everything simply by its will. All this implies that the *advaya-jñāna* is endowed with multifarious potencies. It is called Brahman because it is the greatest and because it can make others great: *brhattvād brāhmanatvāc ca 'yad brahma paramam viduḥ* (*Viṣṇu Pur.* 3.3.21). The various *śruti* statements cited in this *anuccheda* describe all these characteristics of Brahman. So the theory of consciousness of the Kṣanika-vijñāna-vādīs does not agree with either *śruti* or *Śrīmad-Bhāgavatam*.

The Vijñāna-vādīs' theory of reality is based on their assumption that there is no absolute pure consciousness. The Vijñāna-vādīs do not know that the absolute reality is a person

possessing *acintya-śakti*, inconceivable potencies, through which He causes everything while remaining unaffected. As the *Īsopaniṣad* declares in its opening verse:

*om pūrṇam adah pūrṇam idam pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya pūrṇam evavaśiṣyate*

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.

The Vijñāna-vādis' view is based on a material conception of changing consciousness. Their understanding does not apply to the absolute realm. While in our ordinary experience material energy is in a constant state of flux, the Lord and His internal energies are not under the same system of natural laws that govern material nature. The example of the spider cited in the previous *anuccheda* also applies here: The spider produces a special substance within itself, weaves its web with it, later draws the substance back within itself, all without undergoing any transformation.

To understand the Absolute Truth, we must first shed all our preconceived notions based on material conditioning and simply hear from authentic spiritual authorities in disciplic succession. The Vedic literature therefore recommends that even if one is highly qualified by good birth, good education, and so forth, he still should present himself as ignorant and foolish at the feet of a bona fide spiritual master, inquire from him submissively, and render service to him. This is the correct process for cleansing one's heart and mind of material contamination; a sincere candidate for spiritual life who follows this process can gradually gain full realization of the Absolute Truth.

The Vijñāna-vādis, being followers of Lord Buddha, reject the *Vedas*, but as seen from the above discussion, they end up with a hopelessly muddled explanation of

transcendental reality. They say consciousness is momentary. If this were true, then consciousness could not be the cause of anything, because according to the Nyāya school of logic, a cause has to exist for at least two moments. It must exist as the cause for the first moment and then transform or produce the result in the next moment. And if our consciousness is existing for only one moment at a time, we cannot remember our past experiences, since there would be no continuity from one moment's consciousness to another moment's consciousness. A person who has experienced an activity can recall it later on, but if consciousness is momentary there is nothing to recall in the next moment's consciousness. This is certainly contrary to everyone's experience.

Nor can the Vijñāna-vādīs' idea of the external world withstand the test of logic. They say that the external world is a manifestation of momentary consciousness. Here the question may be asked, whether things perceived as external are one with momentary consciousness or different from it? If they say the external objects are separately real, then they are agreeing with the Vaiṣṇava opinion and are contradicting their own statement that the apparently external objects are only a manifestation of internal consciousness. If they say that the external objects are one with internal consciousness, in practice there will be no way to distinguish between the momentary, internal consciousness and the objects it perceives. Also, there will be no standard to separate, say, blue consciousness from yellow consciousness, and thus there will be rampant confusion in our perceptions.

As is known from both reason and direct experience, consciousness always has a subject (one who is conscious) and an object (what one is conscious of). If momentary consciousness alone is real, where are its subject and object? To this the Vijñāna-vādīs offer no satisfactory answer. If neither external objects nor the internally perceived objects, such as happiness and distress, are different from the perceiver, then who is doing the perceiving? Everyone's common experience is that the perceiver, the perceived, and the perception are distinct.

In this *anuccheda* Śrīla Jīva Gosvāmī again clarifies that the oneness of the *jīva* and Brahman spoken of in the *śruti* is not meant to be understood as absolute oneness. After all, *śruti* contains such statements as *anena jīvenātmanānupraviśya nāma-rūpe vyākaraṇāni*: "Along with this *jīva* I shall enter as Paramātmā and create name and form" (*Chāndogya Up.* 6.3.2). Here the pronoun *anena* (this), implies that the *jīva* is different from "I", the speaker, (God). Nonetheless, the *jīva* is described elsewhere as part and parcel of Brahman, a conclusion confirmed by Śrīla Vyāsa's trance. The reconciliation of this apparent contradiction is, as we have discussed before, that the *jīva* and Brahman are one in the sense of their sharing the common characteristic of consciousness, but are different in their individual identities and potencies. If a man says that Texans and New Yorkers are one, we understand him to mean they are from the same country, not that they have no separate identities.

The *jīvas* are parts of Brahman, the whole. This is the oneness of Brahman with its parts, its energies, which is the fundamental teaching of the *Upaniṣads* and *Śrīmad-Bhāgavatam*. The idea is that in general the part is dependent on the whole and helps it function. When separated from the whole, the part becomes as useless as a finger lopped off the hand. In the same way, the relation between the *jīvas* and the Supreme Lord, who is known as Brahman in the *Upaniṣads*, is that of the servants and the served. The *jīvas* have no independent existence. All their problems begin when they start considering themselves independent of the Supreme Lord.

Correctly understanding the oneness between Brahman and the *jīvas* is a fundamental step in understanding the nature of Brahman. Every *jīva* directly experiences his own consciousness, and the *Upaniṣads*, on the basis of the oneness of Brahman and the *jīvas*, instruct the *jīvas* to extrapolate from that experience some idea of the nature of Brahman. To illustrate this, Śrīla Jīva Gosvāmī gives the analogy of a man born and bred in a cavelike room who has never seen the sun. To educate this man about the sun, someone may point to a ray of sunlight seeping into his dark room

through a tiny opening and tell him, "This single ray of light is from the sun, an enormous sphere that emanates countless similar rays."

From this information the man can get some idea of what the sun is like. The *Upaniṣads* use this same method to instruct the *jīvas* about Brahman's status as pure consciousness. Indeed, the *jīvas* are like atomic rays emanating from the sunlike Brahman. The sun's rays are not completely different from the sun, because they originate from the sun; but they are also not absolutely one with the sun, because they can be seen apart from the sun and because they do not have the complete potency of the sun. Similarly, the *jīvas* are neither completely one with Brahman nor completely different from Brahman. In *Sarva-saṁvādinī*, Śrīla Jīva Gosvāmī calls this relationship between the *jīva* and Brahman *acintya-bhedābheda*, "inconceivable, simultaneous oneness and difference." Owing to this relationship, Brahman is described as *advaya-jñāna*, or nondual consciousness, which is the subject of *Śrīmad-Bhāgavatam*.

Thus the word Brahman—as used in the *Upaniṣads* and *Śrīmad-Bhāgavatam*—should not be misunderstood as meaning Brahman without qualities. The Māyāvādīs insist on this wrong understanding. But logically such an impersonal Brahman cannot exist, because to exist would require the attribute of existence, which implies potency, which in turn implies duality—Brahman plus attributes. Māyāvādīs, however, abhor duality in the absolute realm. Therefore in no Vedic literature does the word Brahman mean impersonal Brahman in the sense that they intend.

To clarify this, Sūta Gosvāmī says, *brahmeti paramātmēti bhagavān iti śabdyate*: "This nondual consciousness is called Brahman, Paramātmā, and Bhagavān." Here Sūta Gosvāmī does not say that the Absolute Truth is also called *jīva*. He includes only these three names of that nondual consciousness which *Śrīmad-Bhāgavatam* identifies as Kṛṣṇa, the Supreme Personality of Godhead. The Absolute Truth appears differently to the practitioners of various



spiritual processes, but the Absolute Truth itself does not change. This is the significance of the word *śabdyate* (it is designated). Brahman described in the Vedic scriptures is Bhagavān, the Supreme Person, Kṛṣṇa.

In the *śruti* we find two types of statements concerning the relationship between the *jīvas* and Brahman: Those designating the *jīva* as part of Brahman and those that indicate his oneness with Brahman. The real distinction between these kinds of statements is only one of emphasis on either difference (*bheda*) or nondifference (*abheda*). Statements in the Vedic scripture such as *nityo nityānām cetanas cetanānām*: "That one eternal conscious being is the support for the many eternal conscious beings" (*Kaṭha Up.* 2.2.13) belong to the *bheda* class. Statements such as *sarvaṁ khalv idaṁ brahma* "Indeed, all this is Brahman," belong to the *abheda* class.

The word *kaivalya* in the *Bhāgavatam* text 12.13.12 properly means "pure devotion." Although impersonalists commonly use this term to mean final emancipation, or merging into Brahman, their usage is absurd because there is no real merging into impersonal Brahman. *Kaivalya* means liberation, but the real mark of liberation is pure devotional service, not merging into Brahman. Śrīla Jīva Gosvāmī will explain this more fully in the *Prīti-Sandarbhā*.

To summarize, statements in the Vedic scriptures describing the oneness of Brahman and the *jīvas* serves one or more of the following purposes:

1. To distinguish both Brahman and the *jīvas* from inert matter by pointing to consciousness as their common quality.
2. To show that the *jīvas* are fractional parts of the Supersoul.
3. To teach that the *jīvas* are dependent on the Supersoul.
4. To indicate that by becoming an unalloyed devotee, a *jīva* can become powerful like the Supreme Lord.
5. To show that living in the material world is not the natural, healthy condition of the *jīva*.
6. To show that the *jīva*, whether in conditioned life or in

liberation, has no independence from the Lord.

7. To establish that Brahman is the only self-existent reality.

No statements in the Vedic scriptures about the oneness of Brahman and the *jīvas* assert absolute oneness between them.

To know the Supersoul, one must first understand the nature of the individual self, the *jīva*. Thus in the next *anuccheda* Śrīla Jīva Gosvāmī begins explaining the characteristics of the self.

### ANUCCHEDA 53.1

#### CHARACTERISTICS OF THE SOUL

तत्र यदि त्वंपदार्थस्य जीवात्मनो ज्ञानत्वं नित्यत्वञ्च प्रथमतो  
विचारगोचरः स्यात्तदैव तत्पदार्थस्य तादृशत्वम् सुबोधं  
स्यादिति तद्बोधयितुं 'अन्यार्थश्च परामर्शः' [ब्र.सू. १.३.२०]  
इति न्यायेन जीवात्मनस्तद्रूपत्वमाह; [भा. ११.३.३५]

“नात्मा जजान न मरिष्यति नैधतेऽसौ

न क्षीयते सवनविद्व्यभिचारिणां हि ।

सर्वत्र शश्वदनपाय्युपलब्धिमात्रं

प्राणो यथेन्द्रियबलेन विकल्पितं सत् ॥”

*tatra yadi tvam-padārthasya jīvātmano jñānatvam  
nityatvam ca prathamato vicāra-gocaraḥ syāt tadaiva tad-  
padārthasya tādrśatvam su-bodham syād iti tad  
bodhayitum "anyārthaś ca paramārśa" iti nyāyena  
jīvātmanas tad-rūpatvam āha:*

*"nātmā jajāna na mariṣyati naidhate 'sau*

*na kṣīyate savana-vid vyabhicārīṇām hi*

*sarvatra śaśvad anapāyy upalabdhi-mātram*

*prāṇo yathendriya-balena vikalpitam sat"*

The *jīva* is designated *tvam* (you) in the statement *tat tvam asi* (You are that). If one first understands that "you" is conscious and eternal, then one can easily understand how the Supreme Brahman (*taṁ*) has a similar nature. The *Vedānta-sūtra* (1.3.20) states: "One contemplates the *jīva* in order to

know the other, the Supreme." in accordance with this reasoning. Pippalāyana Yogendra establishes this point by describing the *jīva* as having the same nature as *tat* when he says to King Nimi (*Bhāg.* 11.3.38): "The soul was never born and will never die, nor does it grow or decay. It is actually the knower of the youth, middle age, and death of the material body. It can thus be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes many in contact with the various material senses, so the soul appears to assume various material designations in contact with its material bodies."

### ANUCCHEDA 53.2

आत्मा शुद्धो जीवः, न जज्ञान न जातः, जन्माभावादेव  
तदनन्तरास्तितालक्षणो विकारोऽपि नास्ति । नैधते न वर्द्धते;  
वृद्धयभावादेव विपरिणामोऽपि निरस्तः । हि यस्मात्,  
व्यभिचारिणां आगमापायिनां, बालयुवादिदेहानां  
देवमनुष्याद्याकारदेहानां वा, सवनवित् तत्तत्कालद्रष्टा;  
नह्यवस्थावतां द्रष्टा तदवस्थो भवतीत्यर्थः । निरवस्थः  
कोऽसावात्मा ? अत आह, उपलब्धिमात्रं ज्ञानैकरूपम् ।  
कथम्भूतम् ? सर्वत्र देहे, शश्वत् सर्वदा अनुवर्तमानमिति ।

*ātmā śuddho jīvaḥ na jajāna na jāto janmābhāvād eva  
tad-anantarāstitā-lakṣaṇo vikāro 'pi nāsti. naidhate na  
vardhate vṛddhy-abhāvād eva vipariṇāmo 'pi nirastaḥ. hi  
yasmāt. vyabhicāriṇām āgamāpāyinām bāla-yuvādi-  
dehānām deva-manuṣyādy-ākāra-dehānām vā. savana-vit  
tat-tat-kāla-draṣṭā. na hy avasthāvatām draṣṭā tad-avastho  
bhavāṭīty arthaḥ. niravasthaḥ ko 'sāv ātmā. ata āha  
upalabdhi-mātram jñānaika-rūpam. katham-bhūtam.  
sarvatra dehe śaśvat sarvadā anuvartamānam iti.*

Here *ātmā* means "the pure self," and *na jajāna* means "he was never born." Since he has no birth, the self is also free from the next transformation, sustained existence. *Naidhate*

means "he does not increase." Since he does not increase, he does not undergo transformation. The word *hi* means "because," the idea of logical reason. *Vyabhicārinām* means "of all impermanent things," namely the various physical conditions of the living entity's body in childhood, adolescence, and so on, or else the living entity's bodies in the various species of life—demigods, humans, and others. The self is the *savaṇa-vit*, the witness of each of these stages of life. Certainly this witness is not subject to the varying conditions which he merely observes. To the question "What is the nature of this unchanging self?" Pippalāyana says, "It is pure consciousness, nothing but awareness."

How does it exist?

"It is eternally present throughout the body."

### ANUCCHEDA 53.3

ननु नीलज्ञानं नष्टं, पीतज्ञानं जातम्, इति प्रतीतेर्न  
ज्ञानस्यानपायित्वम् ? तत्राह, इन्द्रियबलेनेति, सदेव  
ज्ञानमेकमिन्द्रियबलेन विविधं कल्पितम् । नीलाद्याकारा वृत्तय  
एव जायन्ते नश्यन्ति च, न ज्ञानमिति भावः । अयमागमा-  
पायितदवधिमेदेन प्रथमस्तर्कः । द्रष्टृदृश्यभेदेन द्वितीयोऽपि  
तर्कोः ज्ञेयः । व्यभिचारिष्ववस्थितस्याव्यभिचारे दृष्टान्तः प्राणो  
यथेति ॥ ५३ ॥

*nanu nīla-jñānam naṣṭam pīta-jñānam jātam iti pratīter na  
jñānasyānapāyitvam? tatrāha indriya-baleneti. sad eva  
jñānam ekam indriya-balena vividham kalpitam. nīlādy-  
ākārā vṛttaya eva jāyante naśyanti ca na jñānam iti  
bhāvaḥ. ayam āgamāpāyi-tad-avadhi-bhedena prathamā  
tarkaḥ. draṣṭṛ-dṛśya-bhedena dvitīyo 'pi tarko jñeyaḥ.  
vyabhicāriṣv avasthitasyāvyabhicāre dṛṣṭāntaḥ prāṇo yatheti.*

"But how can we consider consciousness eternal, since we experience that after our consciousness of something blue disappears our consciousness of something yellow appears?"

Pippalāyana answers, *indriya-balena* "by the power of the senses," indicating that although consciousness is always

present and is one, the power of the senses makes it appear variegated. In other words, it is not consciousness itself that appears and disappears; rather, what appears and disappears is the various mental states in the form of perceptions of something blue and so on.

Thus the first reason (presented to help identify the Absolute Reality) is based on the difference between the things that appear and disappear and that which is not subject to such changes. The second reason is based on the difference between the observer and the objects he observes. The example of the life air shows how something unchanging can exist in the midst of ephemeral objects.

### COMMENTARY



The Vedic statements that describe nondifference between the *jīva* and Brahman do so in reference to the common attributes of both. One popular example of such a statement is *tat tvam asi*: "You are that." Here the words *tat* and *tvam* signify Brahman and the *jīva*, respectively, who both possess the attribute of consciousness.

The idea is that if the *jīva*'s spiritual nature is understood then the nature of Brahman is easily grasped. This is the idea behind the analogy Śrīla Jīva Gosvāmī gave in the previous *anuccheda*, in which the man in the cave learns about the nature of the sun by being instructed about the sun-ray. This technique of similarity has also been used in the *Vedānta-sūtra* (1.3.20), *anyārthaś ca parāmarśaḥ*: "One reflects [on the *jīva*] for the sake of understanding the other [Paramātmā]."

Śrīla Baladeva Vidyābhūṣaṇa comments: "This *sūtra* refers to the *dahara-vidyā* portion of the *Chāndogya Upaniṣad* (8.1), which describes meditation on the Supersoul in the small space (*dahara*) within the heart. The body of the worshiper is considered the city of Brahman, within the *dahara* of which lies the Supersoul. The worshiper is supposed to meditate on the eight qualities belonging to the Supersoul. These eight qualities are listed in the *Chāndogya Upaniṣad* (8.7.1), 'The Supersoul is free from sin, old age, death,

sorrow, hunger, and thirst. He has unfailing desires and unfailing determination.' But further along (*Chândogya Up.* 8.12.13), mention is made of a blissful one who rises out of the body, attains to the light, and becomes situated in his own real nature. He is called the *puruṣottama*." This *puruṣottama*, according to Baladeva Vidyābhūṣaṇa, is the *jīva* who has attained perfection by acquiring transcendental knowledge of the Lord.

This raises an obvious doubt: Why in the midst of this description of the *dahara*, dealing with meditation on the Supersoul, is the *jīva* mentioned? To answer this doubt, the above *sūtra* (Vs. 1.3.20) gives the answer, *anyārthaś ca parāmarśaḥ*: "The reference to the *jīva* in the *dahara-vidyā* is not simply to convey knowledge about the *jīva*, but to lead to knowledge about the Supersoul; for by knowing the Supersoul, the *jīva* attains his real nature." In *Śrīmad-Bhāgavatam* (11.3.38), Pippalāyana Yogendra similarly instructs King Nimi about the *jīva* to educate him about the nature of the Lord. The purpose of the verse by Pippalāyana is to distinguish the self from the body.

The body undergoes six types of change. These are listed in the *Nirukta* (1.1.2), *jāyate 'sti vardhate vipariṇamate 'paksiyate naśyati ca*: "The body takes birth, exists for some time, grows, undergoes changes, dwindles, and finally dies." The soul, however, does not undergo any of these changes, as Lord Kṛṣṇa confirms in Chapter Two of the *Bhagavad-gītā*. The argument for the soul not undergoing the six changes is that he is the continuous observer of all these changes. A man sitting in a moving airplane and unable to look out the window cannot fathom its speed, but a man on the ground observes it. Similarly, we do not feel the earth rotating because we are standing on it, but the astronauts can easily see this from space.

The objection of the Kṣāṇika-vijñāna-vādis discussed in the previous *anuccheda*—namely that consciousness is only momentary—is repeated here (in *Anuccheda* 53.3) and answered differently. The momentary consciousness of which they speak actually consists of changes in one's mental state. It is produced by the senses interacting with the external

world. Consciousness itself is constant. The *Vedānta* explains that when a person looks at an object there arises a particular mental state, called *vr̥tti*, which the soul perceives. The mental state itself is not the perceiver. But the Buddhists, lacking all knowledge about the soul, mistake this temporary, ever-changing *vr̥tti*, which is noneternal ever-constantly changing, for real consciousness.

This point is further clarified with the analogy of the life air. Air is one, but air within the body has various names, such as *prāṇa*, *apāṇa*, and *samāṇa*, according to the function it performs. Similarly, the soul is one, but while in the body it manifests consciousness, which appears many-branched and ever-changing. For example, sweetened cow's milk gives rise to different mental states when perceived with different senses: to the eyes it is white, to the tongue sweet, and so on.

So it is only the mental state, affected by varieties of sense perception, that appears and disappears. The living entity is a fractional part of the Supreme Lord, and since the Lord is conscious and eternal, the living entity must have these qualities as well, in as much as a gold nugget shares the qualities of the mother lode. The purpose of explaining the conscious and eternal quality of the soul with logic and personal experience is to help us develop an understanding of the Supersoul.

Śrīla Jīva Gosvāmī derives two arguments from the words of Pippalāyana (*Bhāg.* 11.3.38), both of which serve to distinguish the soul from the material body. The first argument is based on the changes occurring in the material body. We see these changes as time progresses, but upon reflection we can understand that we ourselves have not changed. We know ourselves to be the same person. Since the attributes of changelessness and transformation cannot simultaneously be attributed to the same object, the unchanging soul must be distinct from the changing body.

The second argument is based on the distinction between the perceiver and the perceived. The body and mind cannot be the observer, because they are objects of perception. Thus the perceiver, the soul, must be different from them.

In the next *anuccheda* Śrīla Jīva Gosvāmī gives further logic to help distinguish the self from the body.

#### ANUCCHEDA 54.1

### THE SOUL IS DISTINCT FROM THE BODY

दृष्टान्तं विवृण्वन्निन्द्रियादिलयेन निर्विकारात्मोपलब्धिं  
दर्शयति; [भा. ११.३.३९]

“अण्डेषु पेशिषु तरुण्वविनिश्चितेषु प्राणो हि जीवमुपधावति  
तत्र तत्र । सन्ने यदिन्द्रियगणेऽहमि च प्रसुप्ते कूटस्थ  
आशयमृते तदनुस्मृतिर्नः ॥”

अण्डेषु—अण्डजेषु । पेशिषु—जरायुजेषु । तरुषु—उद्भिज्जेषु ।  
अविनिश्चितेषु—स्वेदजेषु उपधावति—अनुवर्तते ।

*dr̥ṣṭāntaṁ vivṛṇvann indriyādi-layena  
nirvikārātmopalabdhim darśayati; andeṣu peśiṣu taruṣv  
aviniściteṣu prāṇo hi jīvam upadhāvati tatra tatra /  
sanne yad indriya-gaṇe 'hami ca prasupte kūṭa-stha  
āśayam ṛte tad-anusmṛtir naḥ / andeṣu anda-jeṣu. peśiṣu  
jarāyu-jeṣu. taruṣu udbhij-jeṣu.  
aviniściteṣu sveda-jeṣu. upadhāvati anuvartate.*

Expanding further on this example (in *Anuccheda* 53.3), Pippalāyana Ṛṣi uses the analogy of the senses' dissolution to demonstrate the soul's changelessness: “The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the *prāṇa*, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind, and false



ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping" (*Bhāg.* 11.3.39).

Here *andēṣu* means "among those born from eggs," *peśiṣu* means "among those born from wombs," *taruṣu* means "among those born from plants," *aviniściteṣu* means "among those born from perspiration or heat," and *upadhāvati* means "follows."

#### ANUCCHEDA 54.2

एवं दृष्टान्ते निर्विकारत्वं प्रदर्श्य दार्ष्टान्तिकेऽपि दर्शयति,  
कथं ? तदैवात्मा सविकार इव प्रतीयते, यदा जागरे  
इन्द्रियगणः, यदा च स्वप्ने तत्संस्कारवानहङ्कारः । यदा तु  
प्रसुप्तं, तदा तस्मिन् प्रसुप्ते, इन्द्रियगणे सन्ने—लीने, अहमि—  
अहंकारे च सन्ने—लीने, कूटस्थः—निर्विकार एवात्मा ।  
कुतः ? आशयमुते—लिङ्गशरीरमुपाधिं विना, विकार-  
हेतोरुपाधेरभावात् इत्यर्थः ।

*evam dr̥ṣṭānte nirvikāratvam pradarsya dārṣṭāntike 'pi darśayati. katham. tadaivātmā sa-vikāra iva pratiyate, yadā jāgare indriya-gaṇah, yadā ca svapne tat-samskāravān ahaṅkārah. yadā tu prasuptam tadā tasmin prasupte indriya-gaṇe sanne line ahami ahaṅkāre ca sanne line kūṭa-stho nirvikāra eva ātmā. kutah? āśayam ṛte līṅga-śarīram upādhiṁ vinā vikāra-hetor upādhēr abhāvād ity arthah.*

Having thus shown the changeless quality of the life air, sage Pippalāyana now compares it with the soul and in this way demonstrates that the soul is also changeless. How is this? The soul appears to be changing either when he is in contact with his senses during waking consciousness or when he is connected only with his ego while sleeping and dreaming, when his ego is filled with impressions from the waking state. But when the soul is in deep sleep, the senses and ego become temporarily submerged or dissolved, and only the changeless, essential soul remains. How does he remain? *Āśayam ṛte*: "without the containing vessel," the

limitation of the subtle body. That is to say, he is free from the *upādhis* that impose changes upon him.

#### ANUCCHEDA 54.3

नन्वहङ्कारपर्यन्तस्य सर्वस्य लये शून्यमेवावशिष्यते, क्व तदा कूटस्थ आत्मा ? अत आह, तदनुस्मृतिर्नः, तस्य—  
अखण्डात्मनः सुषुप्तिसाक्षिणः स्मृतिर्नः अस्माकं जाग्रद्द्रष्टृणां जायते; “एतावन्तं कालं सुखमहमस्वाप्सं, न किञ्चिदवेदिषम्” इति । अतोऽननुभूतस्य तस्यास्मरणादस्त्येव सुषुप्तौ तादृगात्मानुभवः, विषयसम्बन्धाभावाच्च न स्पष्ट इति भावः ।

*nanv ahaṅkāra-paryantasya sarvasya laye śūnyam evāvaśiṣyate kva tadā kūṭa-stha ātmā. ata āha tad-anusmṛtir naḥ tasyākhaṇḍātmanah suṣupti-sākṣinah smṛtir naḥ asmākaṁ jāgrat-draṣṭṛiṇāṁ jāyate, “etāvantam kālam sukham aham asvāpsam na kiñcid aveḍiṣam” iti. ato ‘nanubhūṭasya tasyāsmaraṇād asty eva suṣuptau tādṛg-ātmānubhavaḥ, viṣaya-sambandhābhāvāc ca na spaṣṭa iti bhāvaḥ.*

But, one may object, when everything up to and including the ego is dissolved, only a void should remain. Why then is it said that even at this time the changeless soul is present? Pippalāyana answers, *tad-anusmṛtir naḥ*: “We have remembrance of it.” When we, the perceivers of waking life, wake up from deep sleep, we all remember ourself as the constantly existing soul who witnessed the condition of deep sleep. We say, “I slept happily for so long and was not aware of anything.” Since a person cannot remember what he has not experienced, the soul must perceive the experience of deep sleep, though this experience is indistinct because he is cut off from the objects of external sensation.

#### ANUCCHEDA 54.4

अतः स्वप्रकाशमात्रवस्तुनः सूर्यादेः प्रकाशवदुपलब्धि—  
मात्रस्याप्यात्मन उपलब्धिः स्वाश्रयेऽस्त्येवेत्यायातम् । तथा च

श्रुतिः, “यद्वै तन्न पश्यति पश्यन् वै द्रष्टव्यान्न पश्यति, न हि द्रष्टृदृष्टेर्विपरिलोपो विद्यते” [बृ.आ. ४.३.२३] इति । अयं साक्षिसाक्ष्यविभागेन तृतीयस्तर्कः । दुःखिप्रेमास्पदत्वविभागेन चतुर्थोऽपितर्कोऽवगन्तव्यः ॥ ५४ ॥

*ataḥ sva-prakāśa-mātra-vastunaḥ sūryādeḥ prakāśa-vad upalabdhi-mātrasyāpy ātmana uplabdhiḥ svāśraye 'sty evety āyātam. tathā ca śrutiḥ, "yad vai tan na paśyati paśyan vai draṣṭavyān na paśyati na hi draṣṭur drṣṭer viparilopo vidyate" iti. ayaṁ sāksi-sākṣya-vibhāgena tṛtīyas tarkaḥ. duḥkḥi-premāspadatva-vibhāgena caturtho 'pi tarko 'vagantavyaḥ.*

We can therefore conclude that the soul, who is pure awareness, is also aware of itself, just as an entity such as the sun, which is in substance pure light, also reveals itself by that light. We find the following confirmation in *śruti*, “It is true that he [the soul] does not see—or rather, although seeing, he does not see externally visible objects. But it is not possible to remove the seer's sight altogether” (*Bṛhad-āraṇyaka Up.* 4.3.23). That the soul is aware even during deep sleep is the third argument for the distinction between the soul and the body; it is based on the distinction between the witness and the objects witnessed. We can also understand the fourth argument, which is based on the distinction between the unhappy sufferer and the focus of ecstatic love.

#### COMMENTARY



In the previous *anuccheda* Śrīla Jīva Gosvāmī cited the analogy of the life air given in *Śrīmad-Bhāgavatam* (11.3.38) to show the changeless nature of the soul. The following verse (*Bhāg.* 11.3.39) develops the analogy further. There Pippalāyana explains that the life air continuously follows the soul into various species of life, which falls into four categories based on their source of birth. The life air enters the various bodies and seems to undergo transformations, but in fact it remains unchanged. For example, the life air may

occupy the body of an ant in one life and that of an elephant in a different life, yet all the while the life air remains unchanged. Similarly, the soul appears to undergo changes in association with the many states and shapes of his successive bodies, but in fact he remains unchanged.

The soul experiences three states of consciousness while in the body—the awake state, the dream state, and the state of deep, dreamless sleep. During the waking state a *jīva* is conscious of his gross body, gross senses, and mind, and his consciousness seems divided and channeled by the mind and senses. In the dreaming state the gross senses become inactive, or, to be more precise, the mind loses contact with them, and thus the *jīva* is also not aware of the gross senses or gross body. Through dreams, the *jīva* perceives various impressions created in the subconscious mind during the awake state, and because of the *jīva*'s attachment to these impressions, his consciousness seems to undergo transformation. In the state of deep, dreamless sleep the soul loses contact even with the mind, and thus he is not conscious of either his gross or subtle body.

According to *śruti*, in dreamless sleep the mind enters into the *purīṭati* nerve in the heart:

*atha yadā suṣupto bhavati yadā na kasyacana veda hitā  
nāma nāḍyo dvā-saptatiḥ sahsrāṇi hṛdayāt purīṭatam  
abhipratīṣṭhante, tābhiḥ pratyavasṛpya purīṭati śete.*

When fast asleep, the soul does not know anything. At that time the mind removes itself from the seventy-two thousand nerves (*hita*) spreading out from the heart and enters into the nerve called *purīṭati*, where it rests. (*Bṛhad-āranyaka Up.* 2.1.19).

Feelings of happiness and distress are states of the mind and therefore part of the subtle body. This is described in *Bhagavad-gītā* (13.7). "Desire, hatred, happiness, distress, the aggregate [the physical body], the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions." As mentioned above, in deep sleep the soul loses contact with the mind and feels no material happiness or distress, no desires or

hatred. He tastes only the bliss of the self. But this does not mean that the soul becomes liberated in deep sleep. He is still bound by his subtle desires, which return him to the dreaming and wakeful states.

The Buddhists object that the soul cannot exist in deep sleep. When there is no experience of the senses or the mind, why not assume that only "void" remains during deep sleep? The answer is "Because we recollect the experience of deep sleep." After waking from deep sleep a person may declare, "I have slept happily and wasn't aware of anything." Since someone cannot recollect something without having experienced it, the person who perceived himself in deep sleep and the person who remembers this experience must be identical. Thus the happiness of deep sleep was experienced by the same person who recalls it upon awakening, but his recollection is hazy because during deep sleep his link with the mind and senses was broken.

The implication here is that although there is no false ego manifest during deep sleep, the soul's real ego remains, for this is his true and inseparable identity. So there is no possibility of voidness during deep sleep, as the Buddhists claim, or that the soul becomes mere consciousness without individuality, as the Māyāvādīs claim. This argument establishes that the soul's quality of cognition is an essential aspect of its nature. Thus it is not true that the soul acquires cognition only when conditioned, nor is it true that he remains solely as pure consciousness in the unconditioned state. As the sun illuminates both itself and other things as well, the soul can always know both himself and other things. The soul does not need help from the gross external senses to know itself, just as one does not need a lamp to see the sun. This quality of cognition stays with the soul throughout all states of existence, even when he inhabits lower species, just as a light bulb continues to emit light even when enveloped by a nearly opaque covering. The covering simply limits and distorts the light's diffusion. Of course, it is the Supreme Lord who grants the soul his self-luminous nature,

and so we should not wrongly think the *jīva* is a completely independent entity.

The passage from the *Bṛhad-āraṇyaka Upaniṣad* quoted in this *anuccheda* states, "He [the soul] certainly does not see." This statement refers to the soul in deep sleep. At that time the soul does not see anything because he is detached from the mind and senses; this does not mean, however, that his power of perception is lost. Thus the passage further says, "Although seeing, he does not see externally visible objects."

In the previous *anuccheda* Śrīla Jīva Gosvāmī showed that the soul is distinct from the body. He substantiated this conclusion by citing the analogy of the life air. Here he has further shown that the soul is distinct both from the body and from the Supersoul. He gave four arguments, and the first two were discussed in the commentary on *Anuccheda* 53. The third argument is based on the difference between the witness and the witnessed. During deep sleep, when the soul ceases to identify with the mind and senses, he witnesses his own self, and he can recollect this experience upon awakening. This phenomenon proves the changeless nature of the soul by showing that it is distinct from the ever-changing body and senses.

The fourth argument is based on the fact that it is not the Supersoul but the *jīva* who suffers the material tribulations, although both dwell in the same body. The Supersoul is the witness of both the soul and the activities of the soul's material body. As we have pointed out, in the state of dreamless sleep the soul becomes temporarily disassociated from his subtle and gross body, but still the body does not die. This indicates that the breathing, heartbeat, blood circulation, and other vital functions continue by the grace of the Supersoul.

Another inference we can draw is that the soul is dependent on the Supersoul, because if the soul were completely independent he would not choose to revert to a state beset with suffering, but in fact he cannot stop this reversion, being caught up in the states of material existence—awake,

dreaming, and deep sleep. Therefore, Śrīla Jīva Gosvāmī concludes, the Supreme Lord is the fitting object of love, since he is totally free from material bondage. In the next *anuccheda* Śrīla Jīva Gosvāmī summarizes these points.

## ANUCCHEDA 55

## SUMMARY OF ŚRĪ PIPPALĀYANA'S TEACHINGS

तदुक्तम्;

“अन्वयव्यतिरेकारण्यस्तर्कः स्याच्चतुरात्मकः ।

आगमापायितदवधिभेदेन प्रथमो मतः ॥

द्रष्टृदृश्यविभागेन द्वितीयोऽपि मतस्तथा ।

साक्षिसाक्ष्यविभागेन तृतीयः सम्मतः सताम् ॥

दुःखिप्रेमास्पदत्वेन चतुर्थः सुखबोधकः ।”

इति श्रीपिप्पलायनो निमिम् ॥ ५५ ॥

*tad uktam:*

“*anvaya-vyatirekākhyas tarkah syāc catur-ātmakah  
āgamāpāyī-tad-avadhi-bhedena prathamo mataḥ  
draṣṭr-dṛśya-vibhāgena dvitīyo 'pi matas tathā  
sākṣi-sākṣya-vibhāgena tṛtīyaḥ sammataḥ satām  
duḥkhi-premāsapadatvena caturthah sukha-bodhakah*”  
*iti. śrī-pippalāyano nimim.*

[These arguments] can be summed up as follows:

Here we have four kinds of arguments in the modes of both exclusion and inclusion. The first argument is based on the difference between what takes birth and dies and what does not. The second is based on the difference between the seer and the seen. The third is based on the difference between the witness and the witnessed. The fourth argument, given to aid our understanding, is based on the difference between the miserable sufferer and the focus of pure love.

This verse under discussion (*Bhāg.* 11.3.39 cited — Anuccheda 54.1) is spoken by Śrī Pippalāyana to King Nimi.

## COMMENTARY



Here Śrīla Jīva Gosvāmī summarizes the conclusions of the last two *anucchedas*. According to Śrīla Baladeva Vidyābhūṣaṇa, in this *anuccheda* the word *tarka* (literally "reasoning" or "logic") means "inference," which is one topic of epistemology. In the reasoning presented in this *anuccheda*, Jīva Gosvāmī uses inference both positively and negatively. Positively, there is the general principle that when a soul and a body combine, changes occur that the soul perceives. Negatively, one never perceives either changes in the soul or changelessness in the body. Thus by both positive and negative analysis we can infer that the body and the soul are distinct.

We can apply a similar analysis to the other three arguments set forth in this *anuccheda*. Here we use logic to infer the difference between the body and the soul; understanding this difference is the first rung on the ladder of transcendental realization. We can also use logic to infer the difference between the soul and the Supersoul; understanding this difference is the necessary foundation of *bhakti-yoga*. Here we are not employing dry logic, which is based on a limited mortal's mental wrangling, but rather transcendental logic, which is founded on the authority of *Śrīmad-Bhāgavatam*. The scripture and sages encourage sincere souls who seek to distinguish reality from illusion to use their intellect for this purpose.

Only the body takes birth, grows old, becomes diseased, and dies. The soul perceives all these changes, and when he identifies himself with his body he experiences them as miseries. Although distinct from his body, because of false ego the *jīva* becomes attached to his body and its by-products and thus experiences the body's happiness and distress. The Supersoul witnesses the embodied soul's miseries but does not experience them Himself. Unperturbed by the actions and reactions of material bodies, the Supersoul is always distinct from the *jīvas* and is the suitable object of their love. We can infer the existence of the Supersoul from



the fact that the soul does not create the elements needed for the maintenance of his body and that material nature, being inert, cannot create anything without the help of a sentient being. What's more, the soul takes no part in maintaining the material body during deep sleep, when he is completely aloof from it.

In this way, knowing the characteristics of the *jīva* and his relationship to the body can help us understand something of the Supersoul and Brahman. And taking into account the common quality of consciousness shared by the *jīva* and Brahman, the latter can be identified as the nondual reality, the subject of *Śrīmad-Bhāgavatam*.

All these conclusions are based on an analysis of the individual *jīva*'s situation. Now Śrīla Jīva Gosvāmī begins a new analysis, based on the total situation of the universe.

#### ANUCCHEDA 56.1

### THE TEN TOPICS OF BHĀGAVATAM DESCRIBE THE SUPREME LORD

एवम्भूतानां जीवानां चिन्मात्रं यत् स्वरूपं, तयैवाकृत्या  
तदंशित्वेन च, तदभिन्नं यत् तत्त्वं तदत्र वाच्यम् इति  
व्यष्टिनिर्देशद्वारा प्रोक्तम् । तदेव ह्याश्रयसंज्ञकम् ।  
महापुराणलक्षणरूपैः सर्गादिभिरर्थैः समष्टिनिर्देशद्वारापि लक्ष्यत  
इत्यत्राह द्वाभ्याम्;

“अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः ।

मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥

दशमस्य विशुद्धार्थं नवानामिह लक्षणम् ।

वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥”

[भा. २.१०.१-२]

*evam-bhūtānām jīvānām cin-mātram yat svarūpaṁ  
tayaivākṛtāyā tad-aṁśitvena ca tad-abhinnaṁ yat tattvaṁ  
tad atra vācyam iti vyaṣṭi-nirdeśa-dvārā proktaṁ. tad eva  
hy āśraya-samjñakam. mahā-purāṇa-lakṣaṇa-rūpaiḥ*

*sargādibhir arthaiḥ samaṣṭi-nirdeśa-dvārāpi lakṣyata ity atrāha dvābhyām. "atra sargo visargaś ca sthānam poṣaṇam ūtayah manv-antareśānukathā nirodho muktir āśrayaḥ / daśamasya viśuddhy-arthaṁ navānām iha lakṣaṇam / vamaṇanti mahātmānaḥ śrutenārthena cāñjasā."*

By describing the characteristics of the soul, whose nature is pure consciousness, we have in effect described the Supreme Brahman, the subject of *Śrīmad-Bhāgavatam*, from the individual (*vyāṣṭi*) viewpoint. This is so because the Supreme Brahman is nondifferent from them, being the complete whole from whom they emanate in the form of His individual partial expansions. Indeed, He is called the *āśraya*, the fountainhead of all existence. The same nondual reality, Brahman, is also characterized in aggregate (*samaṣṭi*) cosmic terms in the list of a major *Purāṇa*'s ten topics, beginning with primary creation. This list is given in the following two verses:

This *Śrīmad-Bhāgavatam* describes ten subjects: *sarga* (primary creation), *visarga* (secondary creation), *sthāna* (maintenance), *poṣaṇa* (mercy), *ūti* (desires), *manv-antara* (reigns of Manus), *īśānukathā* (pastimes of the Lord and His devotees), *nirodha* (annihilation), *mukti* (liberation), and *āśraya* (the substratum or ultimate shelter). To clarify the meaning of the tenth subject, the great souls describe the characteristics of the first nine subjects by prayers, and also by indirect and direct explanations. (*Bhāg.* 2.10.1–2).

#### ANUCCHEDA 56.2

मन्वन्तराणि चेशानुकथाश्च मन्वन्तरेशानुकथाः । अत्र सर्गादयो दशार्था लक्ष्यन्त इत्यर्थः । तत्र च दशमस्याश्रयस्य विशुद्धचर्थ तत्त्वज्ञानार्थ, नवानां लक्षणं स्वरूपं वर्णयन्ति । नन्वत्र नैवं प्रतीयते ? अत आह, श्रुतेनश्रुत्याकण्ठोक्तयैव स्तुत्यादिस्थानेषु, अञ्जसा साक्षाद्दर्शयन्ति, अर्थेन तात्पर्यवृत्त्या च तत्तदाख्यानेषु ॥ ५६ ॥

*manv-antarāṇi ceśānukathāś ca manv-antareśānukathāḥ. atra sargādayo daśārthā lakṣyanta ity arthaḥ. tatra ca daśamasyāśrayasya viśuddhy-arthaṁ tattva-jñānārthaṁ, "navānām lakṣaṇam" svarūpaṁ vamaṇanti. nanv atra naivam pratīyate? ata āha, "śrutena" śrutyā kanthoktyaiva stuty-ādi-sthāneṣu, "aṅjasā" sāksād vamaṇanti, "arthena" tātparya-vṛttyā ca tad-tad-ākhyāneṣu.*

*Manv-antareśānukathāḥ* is a compound of *manv-antara* (periods of Manus) and *īśānukathāḥ* (narrations of the Lord's pastimes).

The *Śrīmad-Bhāgavatam* discusses ten topics, beginning with creation, but the sages' real purpose in describing the characteristics of the first nine is to give us systematic, lucid knowledge of the tenth. One might object here that the presentation of the other nine topics does not seem to explain the tenth; we reply that in the *Bhāgavatam* the sages explain the tenth topic both directly, by the explicit utterance of prayers and other statements, and indirectly, through the implied purport of various historical accounts.

#### COMMENTARY



In previous *anucchedas* Śrīla Jīva Gosvāmī defined the central focus of *Śrīmad-Bhāgavatam* by examining the faith and spiritual experiences of Sūta Gosvāmī, Śukadeva Gosvāmī, and Śrīla Vyāsadeva. In the course of this exposition he explained the nature of the *jīva*. He then went on to analyze the second verse of *Śrīmad-Bhāgavatam*, which declares that the Absolute Reality is the subject matter of the *Śrīmad-Bhāgavatam*. To further define that Reality he also referred to the *Bhāgavatam* verse (1.2.11) beginning *vadanti tat tattva-vidāḥ*, which names the three main aspects of the one nondual, supreme consciousness (*advaya-jñāna*). He proposed that to understand this nondual consciousness we should first understand the individual *jīva*, and therefore he discussed the *jīva*'s position on the basis of two *Bhāgavatam* verses (11.3.38, 39) by Pippalāyana Ṛṣi.

The basic ideas established so far concerning the *jīva* are that he is conscious, able to know himself and other things, distinct from the material energy, and free of the six types of bodily transformation. The analysis up to this point has thus been from the *vyāṣṭi* perspective, focusing on the situation of the individual *jīvas*.

Now Jīva Gosvāmī begins explaining the Absolute Reality from the viewpoint of the aggregate—the *samaṣṭi* perspective—and he bases his explanation on the ten topics treated in the *Bhāgavatam*'s twelve cantos. First he quotes two verses by Śukadeva Gosvāmī (2.10.1–2), the second of which states that the reason scripture describes such topics as creation, maintenance, annihilation, and liberation is to help us understand the ultimate topic, the Supreme Lord. Indeed, these other topics are but descriptions of the Supreme Lord's manifold potencies. The Lord is the fountainhead of all these phenomena, and *Śrīmad-Bhāgavatam* explains them just to illustrate His special characteristics.

In some places the *Bhāgavatam* introduces prayers to the Supreme Lord in the course of describing one or more of the other nine topics, and in these prayers the Supreme Person Himself is the object of description. In other places the Lord is described directly, as in the dialogue between Vidura and Maitreya and that between Kapila and Devahūti. In yet other places, the *Bhāgavatam* glorifies the Lord indirectly through historical episodes, such as the accounts of how the Lord saved Parīkṣit Mahārāja from Aśvatthāmā and of how Śukadeva Gosvāmī was captivated when he heard verses about Lord Kṛṣṇa's attributes. In this way Śrīla Jīva Gosvāmī shows that the purpose of the nine preliminary subjects discussed in the *Bhāgavatam* is to explain the tenth, the *advaya-jñāna*, which is also called the *āśraya*, the fountainhead of everything.

Every person has two types of characteristics—*svarūpa* (personal) and *tataṣṭha* (marginal)—and the Supreme Personality of Godhead is no exception. In our present conditioned state we have no experience of His personal features. If we hear these described without proper commentary we may misunderstand them owing to our strong material conditioning.

But we can more easily understand—either from the aggregate or the individual viewpoint—the Lord's marginal characteristics manifested within the material nature, for they are within the scope of our personal experience.

Śrīla Vyāsadeva uses the same approach in the *Vedānta-sūtra*. After designating Brahman as the subject of the book in the first *sūtra*—*athāto brahma-jijñāsā*: "Now, therefore, inquire into Brahman"—he begins discussing the Lord's marginal characteristics in the next *sūtra*—*janmādy asya yataḥ*: "From Him come the creation, maintenance, and destruction of the universe."

*Śrīmad-Bhāgavatam* discusses ten topics in a similar way; the first nine—the Lord's marginal characteristics—are presented to help us understand the tenth, the *āśraya*. This *āśraya* will be identified as Lord Śrī Kṛṣṇa later in the *Sandarbhāḥ*. The first nine topics of *Śrīmad-Bhāgavatam* deal with various potencies of the Lord, such as His creative potency, *sarga-śakti*. Understanding these topics helps us appreciate the Supreme Lord as the possessor of these potencies. Then we properly comprehend His personal features and pastimes, which are narrated in the Tenth Canto. Without studying the nine preliminary topics of the *Bhāgavatam*, we run the risk of viewing His form and pastimes superficially and concluding that Kṛṣṇa is an ordinary human being endowed with some extraordinary powers. But this is far from the truth. Lord Kṛṣṇa therefore says in the *Bhagavad-gītā* (9.11):

*avajānanti mām mūḍhā mānuṣīm tanum āśritam  
param bhāvam ajānanto mama bhūta-maheśvaram*

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

By contrast, the Lord describes those who do understand His transcendental nature as follows:

*janma karma ca me divyam evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

One who knows in truth the transcendental nature of My appearance and activities does not upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Therefore, wishing to lead us to the highest plane of transcendence through a proper understanding of the *Bhāgavatam*'s tenth subject, the summum bonum, Śukadeva Gosvāmī explains the first nine items. Clearly, then, we should study the *Bhāgavatam* in the order Śukadeva Gosvāmī presented it—from the first verse onward. Unfortunately, unscrupulous persons do not study the *Bhāgavatam* verse by verse, canto by canto, but rather jump to the Tenth Canto. Yet they still pose themselves as learned scholars of the *Bhāgavatam*.

Another failing of these false *Bhāgavatam* scholars is their neglect of the mandatory requirement that one must hear the *Bhāgavatam* at the feet of a bona fide *guru* coming in Vaiṣṇava disciplic succession. Because of this omission they cannot properly relish the ripened fruit of the Vedic tree of knowledge. To all such persons Lord Kṛṣṇa declares in the *Bhagavad-gītā* (7.25):

*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti loko mām ajaṁ avyayam*

I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamāyā, and therefore they do not know that I am unborn and infallible.

The most basic requirement for spiritual study, stipulated in all Vedic scripture, is that one must respectfully approach a bona fide spiritual master, humbly serve him, and submissively inquire from him. Then all the secrets of the Vedic teachings will be revealed. This injunction applies to every student, even those who are great intellectuals. The *Śvetāśvatara Upaniṣad* (6.28) therefore states:

*yasya deve parā bhaktir yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ prakāśante mahātmanah*

Only unto those great souls who have implicit faith in and devotion to both the Supreme Lord and the spiritual master are all the imports of Vedic knowledge revealed.

Nothing is revealed to the student without the grace of the spiritual master. Therefore to disregard the principle that one must approach a spiritual master to understand the Absolute Truth is to disrespect the Vedic teachings from the outset and ensure failure. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (16.23):

*yaḥ śāstra-vidhim utsrjya vartate kâma-kârataḥ  
na sa siddhim avâpnoti na sukhaṁ na parâṁ gatim*

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

Therefore, to unravel the mystery of *Śrīmad-Bhāgavatam*, one should follow in the footsteps of the previous *ācāryas* and refrain from jumping to the esoteric pastimes described in the Tenth Canto.

In the next *anuccheda* Śrīla Jīva Gosvāmī begins explaining each of the ten topics by quoting their definitions from *Śrīmad-Bhāgavatam*.

#### ANUCCHEDA 57.1

### DEFINING THE ŚRĪMAD-BHĀGAVATAM'S FIRST NINE TOPICS

तमेव दशमं विस्पष्टयितुं तेषां दशानां व्युत्पादिकां  
सप्तश्लोकीमाह;

“भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः ।

ब्रह्मणो गुणवैषम्याद्विसर्गः पौरुषः स्मृतः ॥”

[भा. २.१०.३] भूतानि खादीनि, मात्राणि च शब्दादीनि,  
इन्द्रियाणि च । धी—शब्देन महदहङ्कारौ । गुणानां  
वैषम्यात्परिणामात् । ब्रह्मणः परमेश्वरात् कर्तृर्भूतादीनां जन्म  
सर्गः । पुरुषो वैराजो ब्रह्मा, तत्कृतः पौरुषः; चराचरसर्गो  
विसर्ग इत्यर्थः ।

*tam eva daśamaṁ vispaṣṭayitum teṣāṁ daśānāṁ  
vyutpādikāṁ sapta-ślokaṁ āha:*

*"bhūta-mātrendriya-dhiyāṁ janma sarga udāhṛtaḥ  
brahmaṇo guṇa-aiṣamyād visargaḥ pauraṣaḥ smṛtaḥ"  
bhūtāni khādīni, mātṛāni ca śabdādīni indriyāṇi ca. dhī-  
śabdena mahad-ahankārau. guṇānāṁ aiṣamyāt  
parināmāt. brahmaṇaḥ paramesvarāt kartur bhūtādīnāṁ  
janma sargaḥ. puruṣo vairāja brahmā tat-kṛtaḥ pauraṣaḥ,  
carācara-sargo visarga ity arthaḥ.*

To elucidate the tenth subject, Śrī Śukadeva Gosvāmī speaks seven verses defining each of the ten. [Four of the seven verses are as follows (*Anucchedas* 57.1-3):]

"The primary creation of the five gross elements, the five subtle sense objects, the five senses, the *mahat-tattva*, and the false ego, resulting from the disturbance in the material modes' equilibrium caused by the Supreme Lord, is known as *sarga*. The secondary creation, effected by Lord Brahmā, is called *visarga*" (*Bhāg.* 2.10.3).

The *bhūtas* mentioned here are the five gross material elements, beginning with ether. The *mātras* are the subtle elements—sound and so on. The *indriyas* are the perceptive senses. The word *dhī* (intelligence) indicates the totality of unmanifest matter, together with false ego. Brahman, the supreme controller, generates these physical and nonphysical elements by causing the modes of material nature to become imbalanced and produce transformations. This is called *sarga* ("creation"). Puruṣa means Vairāja, or Brahmā. Since he is the *vairāja-puruṣa*, or "universal person," his creation is also called *pauraṣa*. *Visarga* is the sending forth of moving and nonmoving living beings.

## ANUCCHEDA 57.2

“स्थितिवैकुण्ठविजयः पोषणं तदनुग्रहः ।  
मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः ॥  
अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् ।  
पुंसामीशकथाः प्रोक्ता नानारख्यानोपबृंहिताः ॥”



[भा. २.१०.४-५] वैकुण्ठस्य भगवतो विजयः सृष्टानां तत्तन्मर्यादापालनेनोत्कर्षः, स्थितिः स्थानम् । ततः स्थितेषु स्वभक्तेषु तस्यानुग्रहः पोषणम् । मन्वन्तराणि तत्तन्मन्वन्तर-स्थितानां मन्वादीनां तदनुगृहीतानां सतां चरितानि, तान्येव धर्मस्तदुपासनाख्यः सद्धर्मः । तत्रैव स्थितौ नानाकर्मवासना ऊतयः । स्थितावेव हरेरवतारानुचरितं अस्यानुवर्तिनाञ्च कथाः ईशानुकथाः प्रोक्ता इत्यर्थः ।

*"sthitir vaikunṭha-vijayaḥ poṣaṇam tad-anugrahaḥ manv-antarāṇi sad-dharma ūtayaḥ karma-vāsanāḥ avatārānucaritaḥ hareḥ cāsyānuvartinām puṁsām īśa-kathāḥ proktā nānākhyānopabrmhitāḥ" vaikunṭhasya bhagavato vijayaḥ sṛṣṭānām tat-tan-maryādā-pālanenotkarṣaḥ, sthitiḥ sthānam. tataḥ sthiteṣu sva-bhakteṣu tasyānugrahaḥ poṣaṇam. manv-antarāṇi tat-tan-manv-antara-sthitānām manv-ādīnām tad-anugrhitānām satām caritāni tāny eva dharmas tad-upāsanākhyāḥ sad-dharmaḥ. tatraiva sthitau nānā-karma-vāsanā ūtayaḥ. sthitāv eva hareravatārānucaritaḥ asyānuvartinām ca kathā īśānukathāḥ proktā ity arthaḥ.*

"*Sthiti* is the victory of Lord Viṣṇu, and *poṣaṇa* is the grace He bestows on His devotees. The word *manv-antara* indicates the principles of transcendental religion, while *ūti* refers to desires for material activities. *Īśānukathā* indicates the various descriptions of the Lord's pastimes in His incarnations and also the descriptions of His faithful devotees' activities." (*Bhāg.* 2.10.4-5).

*Sthiti* (maintenance) is *vaikunṭha-vijaya*, "the victory of Lord Vaikuṇṭha," the Supreme Personality of Godhead. In other words, *sthitī* indicates the supreme glory of the Lord shown by His maintaining all created beings in their respective situations under His laws. *Poṣaṇam* (sustenance) indicates how He maintains His devotees by bestowing His grace on them. *Manv-antarāṇi* (periods of Manus) indicates the histories of the Manus and other saintly kings who rule during the Manus' reigns and also the histories of other saintly

people who live during those periods and receive the Supreme Lord's special favor. The deeds of these saints are themselves religious standards, establishing the *sad-dharma* (transcendental religion) of worshiping the Lord. With regard to universal maintenance, *ūti* (impetuses for action) are desires for various fruitive activities. *Īsānukathāḥ* (narrations about the Lord) are historical accounts of the Lord's pastimes in His various incarnations, as well as accounts of His faithful followers' activities.

### ANUCCHEDA 57.3

“निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः ।

मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ॥” [भा.२.१०.६]

स्थित्यनन्तरञ्चात्मनो जीवस्य शक्तिभिः स्वोपाधिभिः सहास्य हरेरनुशयनं, हरिशयनानुगतत्वेन शयनं निरोध इत्यर्थः । तत्र हरेः शयनं प्रपञ्चं प्रति दृष्टिनिमीलनं, जीवानां शयनं तत्र लय इति ज्ञेयम् । तत्रैव निरोधेऽन्यथारूपमविद्याध्यस्तमज्ञत्वादिकं हित्वा स्वरूपेण व्यवस्थितिर्मुक्तिः ॥ ५७ ॥

*“nirodho 'syānuśayanam ātmanah saha śaktibhiḥ  
muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitih”  
sthity-anantaram cātmano jīvasya śaktibhiḥ svopādhibhiḥ  
sahāsyā harer anuśayanam hari-śayanānugatātvena  
śayanam nirodha ity arthaḥ. tatra hareḥ śayanam  
prapañcam prati drṣṭi-nimīlanam jīvānām śayanam tatra  
laya iti jñeyam. tatraiva nirodhe 'nyathā-rūpaṁ  
avidyādhyastam ajñatvādikam hitvā svarūpeṇa vyavasthitir  
muktih.*

“The merging of the living entity, along with his conditioning, with the mystic lying down of Mahā-Viṣṇu is called the winding up of the cosmic manifestation [*nirodha*]. Liberation [*mukti*] is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies” (*Bhāg.* 2.10.6).

When annihilation occurs after a period of universal maintenance, Lord Hari goes to sleep and the *jīvas* follow Him along with their energies, their *upādhis*. This is called *nirodha* (winding up). Lord Hari's "going to sleep" consists of His closing His eyes to the material creation, and the *jīvas*' "going to sleep" consists of their merging into Lord Hari. If a *jīva* in that merged state has freed himself from his false, acquired nature—the ignorance and other qualities superimposed on him by material illusion—he attains his original nature; this is called *mukti* (liberation).

#### COMMENTARY



Understanding the Supreme Lord means knowing Him along with His potencies, just as understanding the sun means knowing it along with its potency, sunshine. According to the Second Canto of *Śrīmad-Bhāgavatam*, Tenth Chapter, the material world is a creation of the Lord and reflects His personality. This world perpetually goes through cycles of creation, maintenance, and annihilation. During annihilation all the material elements are unmanifest because they have merged into the original, dormant state of material nature, called *prakṛti* or *pradhāna*. In this phase the three modes of nature are in balance and thus inactive. At the end of the period of annihilation the Supreme Lord agitates the modes of nature by glancing upon them, and then the first stage of creation begins. This agitated state of the material modes is called the *mahat-tattva*, which, when further activated by the time factor, gives rise to material ego, *ahankāra*. From *ahankāra* come the five subtle elements (smell, taste, form, tactility, and sound), the five gross material elements (earth, water, fire, air, and ether), and the five perceptive senses (the senses of smell, taste, vision, touch, and hearing). This phase of creation is called *sarga*, or the primary creation. The subsequent creation is conducted by Lord Brahmā and is called *visarga*, or the secondary creation. Brahmā is also called Puruṣa or Vairāja.

Lord Viṣṇu oversees the maintenance of the rules and regulations governing universal affairs, and this maintenance is called *sthiti* or *sthānam*. The maintenance function shows Viṣṇu's preeminence over Lord Brahmā and Lord Śiva, who are in charge of the secondary creation and destruction, respectively. For *sthiti* the Lord incarnates in every millennium, as He states in the *Bhagavad-gītā* (4.8):

*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*

To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent myself millennium after millennium.

And the grace the Lord showers on the pious is called *poṣaṇa*.

Each day of Lord Brahmā contains fourteen periods, each of which is ruled over by a Manu. The Manus are godly persons empowered to look after the welfare of all human beings. The activities of each Manu, along with the deeds saintly people perform during the Manu's reign, constitute *manv-antara*. How these saintly persons behave and worship is called *sad-dharma*.

Impelled by their karma, living beings perform various material activities during the *sthiti*, or maintenance, of the creation, and these activities give rise to various desires for further material activities. These desires, in the form of impressions within the mind, are called *ūti*. The descriptions of the Lord's pastimes with His associates during His incarnations in the material world are called *īśānukathā*. The creation cycle begins when the Lord glances at material nature; *sa īkṣata lokān nu srjati, sa imāl lokān asrjata*: "He glanced and desired to create people. Indeed, He created them" (*Aitareya Up.* 1.1).

When it is time for annihilation, the Lord turns His eyes away from the creation; and this turning away is called His sleep, or cosmic rest. Then all the material elements become unmanifest in the reverse order in which they appeared, and material nature then remains in equilibrium. At that time the *jīvas* give up their gross bodies, but they remain

conditioned by their subtle bodies, which are composed of their karmic impressions. This inactive state of the *jīvas* is called sleep, corresponding to the Lord's sleep, and this phase of existence is called *nirodha*. When the time comes for the creation cycle, the *jīvas* receive bodies according to the karma they accrued in the previous cycle. During the maintenance period, if a living being takes to the devotional service of the Lord and attains perfection he is freed from both his subtle and gross bodies and is situated in his original nature. This condition is called *mukti*, which is also a type of *nirodha*; but, in contrast to the *nirodha* that occurs at the time of universal annihilation, when the *jīva* attains *mukti* he is not compelled to take birth again in the material world. Rather, all his miseries come to an end and he enters the spiritual planets, where he resides in his eternal, spiritual form. One can attain this state of eternal liberation only by practicing devotional service to Lord Kṛṣṇa, as Śrīla Vyāsadeva saw in His trance.

The Supreme Lord, the tenth topic discussed in *Śrīmad-Bhāgavatam*, is the foundation of the other nine topics. The situations these topics comprise all occur by His potency; indeed, the very reason why the *Śrīmad-Bhāgavatam* describes these topics is to help us come to know the Supreme Personality of Godhead, for a person is known by His works and attributes.

In the next *anuccheda* Śrīla Jīva Gosvāmī defines the *āśraya-tattva*, the fountainhead of all existence, who is the Supreme Personality of Godhead.

#### ANUCCHEDA 58

#### DEFINITION OF ŚRĪMAD-BHĀGAVATAM'S TENTH TOPIC

“आभासश्च निरोधश्च यतोऽस्त्यध्यवसीयते ।

स आश्रयः परं ब्रह्म परमात्मेति शब्दयते ॥” [भा.२.१०.७]

आभासः सृष्टिः, निरोधो लयश्च यतो भवति, अध्यवसीयते

उपलभ्यते जीवानां ज्ञानेन्द्रियेषु प्रकाशते च, स ब्रह्मेति

परमात्मेति प्रसिद्ध आश्रयः कथ्यते । इति शब्दः प्रकारार्थस्तेन भगवानिति च । अस्य विवृतिरग्रे विधेया ॥ ५८ ॥

*"ābhāśaś ca nirodhaś ca yato 'sty adhyavasīyate  
sa āśrayaḥ param brahma paramātmēti śabdyate"  
ābhāśaḥ sṛṣṭir nirodho layaś ca yato bhavati  
adhyavasīyate upalabhyate jīvānām jñānendriyeṣu  
prakāśate ca, sa brahmeti paramātmēti prasiddha āśrayaḥ  
kathyate. iti-śabdaḥ prakārārthas tena bhagavān iti ca.  
asya vivṛtir agre vidheyā.*

"The supreme one, who is celebrated as the Supreme Being or the Supreme Soul, is the supreme source of the cosmic manifestation, as well as its reservoir and winding up. Thus He is the supreme fountainhead, the Absolute Truth" (*Bhāg.* 2.10.7). In this verse the *ābhāsa* (appearance) is of the material creation, and the *nirodha* (cessation) is its dissolution. The word *yataḥ* refers to the one from whom the creation emanates, by whom it is made perceivable to the *jīvas'* senses (*adhyavasīyate*), and in whom it is dissolved. That renowned fountainhead of existence—the *āśraya*—is known as Brahman (the Supreme Truth) and Paramātmā (the Supersoul). Here the word *iti* expresses the idea of a complete category, thus implying that Bhagavān, the Supreme Personality of Godhead, is included as well. Later we shall explain the *āśraya* in detail.

#### COMMENTARY



The *Śrīmad-Bhāgavatam's* description of the aforementioned ten subjects culminates in the description of the *āśraya-tattva*. A book that treats too many subjects will bewilder the reader and make it difficult for him to ascertain its ultimate purpose. This is clearly not the case with the *Bhāgavatam*, however, for as stated here, the shelter of all the topics is the Supreme Lord. None of the other subjects can be described without reference to the Lord, and indeed the whole reason why Śrīla Vyāsadeva included them was to throw light on the Lord's energies and activities. In other

words, *Śrīmad-Bhāgavatam* is really about only one topic—the Supreme Personality of Godhead.

The Lord creates the world, maintains it, and supplies the living beings with the senses and intelligence to perceive it. He blesses these suffering *jīvas* with the Vedic instructions, so that the seriously inquisitive can understand Him. He also blesses them with the association of His devotees. Despite these blessings, most *jīvas* remain engaged in material activities, but some develop a desire to know the Lord. These can receive His grace and eventually attain *mukti*, liberation, which entails becoming situated in one's own *svarūpa*, or original nature. This is possible only by the Lord's mercy, which in turn, is available only to one who understands in truth the *āśraya-tattva* described in *Śrīmad-Bhāgavatam*.

Thus it is rightly said that the purpose of the other nine topics is to explain the tenth, the *āśraya*, who is the source of creation and annihilation. The *āśraya* is called Brahman by followers of *jñāna-yoga* and Paramātmā by followers of *aṣṭāṅga-yoga*.

The word *ca* (and) in this verse (*Bhāg.* 2.10.7) indicates the topics of the *Bhāgavatam* not explicitly mentioned in the verse, such as *poṣaṇa*. The word *iti* indicates Bhagavān, the term that the followers of *bhakti-yoga* use to designate the *āśraya*. Thus this verse echoes the verse quoted earlier, *vadanti tat* (*Bhāg.* 1.2.11), which states that the nondual supreme consciousness is called Brahman, Paramātmā, and Bhagavān. In the next *anuccheda* Śrīla Jīva Gosvāmī gives further arguments to support the proposition that the Supreme Lord is the *āśraya*, or shelter of everything.

#### ANUCCHEDA 59.1

#### THE LORD IS THE ULTIMATE SHELTER

स्थितौ च तत्राश्रयस्वरूपमपरोक्षानुभवेन व्यष्टिद्वारापि स्पष्टं  
दर्शयितुमध्यात्मादिविभागमाह;

“योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः ।  
 यस्तत्रोभयविच्छेदः पुरुषो ह्याधिभौतिकः ॥  
 एकमेकतराभावे यदा नोपलभामहे ।  
 त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥”

[भा. २.१०.८-९]

*sthitaṁ ca tatrāśraya-svarupam aparokṣānubhavaṇa  
 vyaṣṭi-dvārāpi spaṣṭam darśayitum adhyātmādi-vibhāgam  
 āha : “yo ‘dhyātmiko ‘yaṁ puruṣaḥ so ‘sāv evādhidaivikaḥ  
 yas tatrobhaya-vicchedaḥ puruṣo hy ādhibhautikaḥ  
 ekam ekatarābhāve yadā nopalabhāmahe  
 tritayaṁ tatra yo veda sa ātmā svāśrayāśrayaḥ”*

Śukadeva Gosvāmī next discusses the divisions of *ādhyātmika*, *ādhidaivika*, and *ādhibhautika*. He does this to clarify the *āśraya*'s nature during the period of maintenance which he describes by referring to direct, common experience of the individual microcosm.

“This *ādhyātmika-puruṣa* is the same as the *ādhidaivika-puruṣa*, and he who creates the differentiation between these two is called the *ādhibhautika-puruṣa*. In the absence of any one of these we do not perceive the other two. He who knows these three is the Lord, who, being independent of everything else, is the support of His own self and the true *āśraya*” (*Bhāg.* 2.10.8–9).

## ANUCCHEDA 59.2

योऽयमाध्यात्मिकः पुरुषश्चक्षुरादिकरणाभिमानी द्रष्टा जीवः, स  
 एवाधिदैविकश्चक्षुराद्यधिष्ठाता सूर्यादिः । देहसृष्टेः पूर्वं  
 करणानामधिष्ठानाभावेनाक्षमतया करणप्रकाशकर्तृत्वाभिमानी-  
 तत्सहाययोरुभयोरपि तयोर्वृत्तिभेदानुदयेन जीवत्वमात्राविशेषात् ।  
 ततश्चोभयःकरणभिमानीतदधिष्ठातृदेवतारूपो द्विरूपो विच्छेदो  
 यस्मात्, स आधिभौतिकश्चक्षुर्गोलाद्युपलक्षितो दृश्यो देहः  
 पुरुष इति पुरुषस्य जीवस्योपाधिः । “स वा एष  
 पुरुषोऽन्नरसमयः” [तैत्ति. २.१.१] इत्यादि श्रुतेः ॥ ५९ ॥



yo 'yam ādhyātmikāḥ puruṣaś cakṣur-ādi-karaṇābhimānī  
 draṣṭā jīvaḥ, sa evādhidaivikāś cakṣur-ādy-adhiṣṭhātā  
 sūryādiḥ. deha-srṣṭeḥ pūrvam karaṇānām  
 adhiṣṭhānābhāvenākṣamatayā karaṇa-prakāśa-  
 kartṛtvābhimānī-tat-sahāyayor ubhayor api taylor vṛtti-  
 bhedaṇudayena jīvatva-mātrāviśeṣāt. tataś cobhayah  
 karaṇābhimānī-tad-adhiṣṭhātr-devatā-rūpo dvi-rūpo  
 vicchedo yasmāt sa ādhibhautikāś cakṣur-golakādy-  
 upalakṣito dr̥śyo dehaḥ puruṣa iti puruṣasya jīvasyopādhiḥ.  
 "sa vā eṣa puruṣo 'nna-rasa-mayaḥ" ity-ādi-śruteḥ.

The *jīva*, the seer, who identifies himself as the owner of his eyes and other senses, is the *ādhyātmika* person. He is indeed also the *ādhidaivika* person, for like the sun and other deities presiding over the eyes and other senses.

Before the physical body is created, the senses have nowhere to reside and so cannot act. Consequently, at this point the *ādhyātmika* and *ādhidaivika* persons are indistinguishable, since there has yet to appear a distinction between the functions of the ordinary *jīvas*, who consider themselves independent actors and the illuminators of their senses, and the deities who help them. And that person from whom arises the conception of duality between the presumed owner of the senses and their presiding deities is called *ādhibhautika*, the visible body consisting of the eye-ball and other physical sense organs. This physical body is said to be a "person" because it is an *upādhi* superimposed upon the real person, the *jīva*. The *śruti* states, "This [*ādhibhautika*] person consists of food and vital fluids" (*Taittirīya Up.* 2.1.1).

#### COMMENTARY



In the previous *anuccheda* Śrīla Jīva Gosvāmī showed that the Supreme Personality of Godhead is the *āśraya-tattva*, the support of everything, even from the macrocosmic viewpoint. Now he further explains that the Lord is the support of each individual in their day-to-day sensory experiences.

The originally pure living being who misidentifies himself with the senses is called the *ādhyātmika-puruṣa*, the presiding deities of the senses are called the *ādhidaivika-puruṣa*, and the visible physical body, along with the sense objects, is called the *ādhibhautika-puruṣa*. The *ādhibhautika-puruṣa* creates the distinction between the *ādhyātmika-puruṣa* and the *ādhidaivika-puruṣa*.

Before the birth of one's body, one cannot distinguish the latter two *puruṣas* because they are merged as if they are the same *jīva*. In this regard Śrīpāda Baladeva Vidyābhūṣaṇa writes, *dehotpatteḥ pūrvam api jīvena sārddham indriyāṇi tad-devatāś ca santy eva*: "Even before the creation of the gross body, the senses and their presiding deities are present with the *jīva*."

At this stage there is no distinction between the deities and the *jīvas*, because no physical body exists yet. When the physical body comes into existence the senses come and sit in it, and their respective presiding deities take charge of them. At that time one can distinctly perceive the activities of the presiding deities. The eyes, nose, and other senses that we see in the physical body are not the real senses: rather, they are the seats for the actual senses, which are subtle.

Lord Kṛṣṇa confirms this in the Fifteenth Chapter of the *Bhagavad-gītā*. After asserting that the living entity is His eternal fragmental part, the Lord states that the *jīva* attracts the mind and five senses, which are situated in material nature, meaning that the *jīva* accepts them as his own. Kṛṣṇa then says that when the soul quits his body he carries his five senses and mind from their seats into his next body, just as the air carries aromas. Obviously, at the time of death the visible nose and eyes do not disappear. Rather, the subtle senses situated in them, along with the mind, are carried away by the soul. The physical body is also called *puruṣa*, or "person," because the soul identifies himself with it. This illusion prompts a person to say "I am sick," when actually his body is sick. All bodily designations, such as "small man," "tall man," "American," "Indian," "boy," and "girl," are based on

the *jīva*'s illusion that he is the material body. The *Upaniṣad* statement Śrīla Jīva Gosvāmī quoted in this *anuccheda* confirms the usage of the term *puruṣa* for the body. In the next *anuccheda* Jīva Gosvāmī explains the second of the two *Bhāgavatam* verses (2.10.9) he quoted in *Anuccheda* 59.1.

### ANUCCHEDA 60.1

#### THE JIVA IS NOT THE ULTIMATE SHELTER

‘एकमेकराभावे’ इत्येषामन्योन्यसापेक्षसिद्धत्वेनानाश्रयत्वं दर्शयति; तथाहि दृश्यं विना तत्प्रतीत्यनुमेयं करणं न सिध्यति, नापि द्रष्टा, न च तद्विना करणप्रवृत्त्यनुमेयस्तदधिष्ठाता सूर्यादिः, न च तं विना करणं प्रवर्तते, न च तद्विना दृश्यम् इत्येकतरस्याभावे एकं नोपलभामहे । तत्र तदा, तत् त्रितयमालोचनात्मकेन प्रत्ययेन यो वेद साक्षितया पश्यति, स परमात्मा आश्रयः । तेषामपि परस्परमाश्रयत्वमस्तीति तद्व्यवच्छेदार्थं विशेषणम्; स्वाश्रयोऽक्यनन्याश्रयः, स चासावन्येषामाश्रयश्चेति । तत्रांशांशिनोः शुद्धजीव-परमात्मनोरभेदांशस्वीकारेणैवाश्रय उक्तः ।

*“ekam ekatarābhāve” ity eṣām anyonya-sāpekṣa-siddhatvena anāśrayatvaṁ darśayati. tathā hi dṛśyaṁ vinā tat-pratīty-anumeyaṁ karaṇaṁ na sidhyati nāpi draṣṭā na ca tad vinā karaṇa-pravṛtṭy-anumeyas tad-adhiṣṭhātā sūryādiḥ, na ca taṁ vinā karaṇaṁ pravartate na ca tad vinā dṛśyam ity ekatarasyābhāve ekam nopalabhāmahe. tatra tadā tat tritayam ālocanātmakena pratyayena yo veda sākṣitayā paśyati sa paramātmā āśrayaḥ. teṣām api parasparam āśrayatvam astīti tad-vyavacchedārthaṁ viśeṣaṇaṁ svāśrayo ‘hanyāśrayaḥ, sa cāsāv anyeṣām āśrayaś ceti. tatrāṁśāṁśinoḥ śuddha-jīva-paramātmānora abhedāṁśa-svīkāreṇaivāśraya uktāḥ.*

The verse beginning *ekam ekatarābhāve* (*Bhāg.* 2.10.9) shows how the fact that all of these [*puruṣas*] are mutually

dependent in effect means that none of them is the *āśraya*. The explanation is as follows: Without the presence of the visible object there is no basis for the existence of either the sense organ (whose presence is inferred from perception of the object) or the seer. And without the seer, the sun-god and other presiding deities of perception also have no basis for existing. Without the presiding deity of sight, the sense of sight cannot act, and without the sense of sight there can be no perception. Thus in the absence of any one [of the three *puruṣas*] we cannot find either of the others. Such being the case, the one who knows all three of these, perceiving them visually as their witness—namely—the Supersoul—is indeed the actual *āśraya*, or shelter. In refutation of the idea that the three *puruṣas* are shelters for one another, the Supersoul is specifically characterized as *svāśraya*, His own shelter, meaning that He has no other shelter and is consequently the shelter of all others. In this context, the living entity is also called *āśraya*, but only in the sense of emphasizing the partial nondifference between the pure *jīva* and the Supersoul, who are related as part and whole respectively.

#### ANUCCHEDA 60.2

अतः 'परोऽपि मनुतेऽनर्थम्' [भा. १.७.५] इति,  
 "जाग्रत्स्वप्नसुषुप्तश्च गुणतो बुद्धिवृत्तयः ।  
 तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥"

[भा. ११.१३.२७] इति ।

'शुद्धो विचष्टे ह्यविशुद्धकर्तुः' [भा. ५.११.१२]

इत्याद्युक्तस्य साक्षिसंज्ञिनः शुद्धजीवस्याश्रयत्वं न शङ्कनीयम् ।

अथवा; नन्वाध्यात्मिकादीनामप्याश्रयत्वमस्त्येव ? सत्यम्;

तथापि परस्पराश्रयत्वान्न तत्राश्रयताकैवल्यमिति ते त्वाश्रयशब्देन मुख्यतया नोच्यन्ते इत्याह एकमिति ।

ataḥ "paro 'pi manute 'nartham" iti,

"jāgrat-svapna-suṣuptaś ca guṇato buddhi-vṛttayah

*tāsām vilakṣaṇo jīvaḥ sāksitvena viniścitaḥ”  
iti “śuddho vicaṣṭe hy aviśuddha-kartuḥ” ity-ādy-uktasya  
sākṣi-saṁjñīnaḥ śuddha-jīvasyāśrayatvaṁ na śaṅkaniyam.  
athavā nanv ādhyātmikādīnām apy āśrayatvaṁ asty eva.  
satyam, tathāpi parasparāśrayatvān na tatrāśrayatā-  
kaivalyam iti te tv āśraya-śabdena mukhyatayā nocyanta  
ity āha ekam iti.*

The pure *jīva* is designated as the witness in such statements as “Although transcendental, he considers himself a material product” (*Bhāg.* 1.7.5); “Wakefulness, dream, and deep sleep are the functions of the mind, caused by the modes of material nature. The individual soul has been ascertained to be distinct from these functions, as their witness” (*Bhāg.* 11.13.27); and “The pure one witnesses the actions of the impure agent, the mind” (*Bhāg.* 5.11.12). Although being characterized thus, it cannot reasonably be proposed that the pure *jīva*, known as the witness, is the *āśraya*.

Alternatively, one might propose that the aspects of *ādhyātmika* and so on are also *āśrayas*. We answer that this is true, but still, since they are dependent on each other, none of them are exclusively the *āśraya*; as the verse beginning *ekam* (*Bhāg.* 2.10.9) states, it is not in the direct, primary sense that they are referred to as *āśrayas*.

### ANUCCHEDA 60.3

तर्हि साक्षिण एवास्तामाश्रयत्वम् ? तत्राह, त्रितयमिति । स  
आत्मा साक्षी जीवस्तु, यः स्वाश्रयोऽनन्याश्रयः परमात्मा, स  
एवाश्रयो यस्य तथाभूत इति । वक्ष्यते च हंसगुह्यस्तवे;  
'सर्वं पुमान् वेद गुणाश्च तज्ज्ञो न वेद सर्वज्ञमनन्तमीडे'  
[भा. ६.४.२५] इति । तस्मात् 'आभासश्च' इत्यादिनोक्तः  
परमात्मैवाश्रय इति । श्रीशुकः ॥ ६० ॥

*tarhi sākṣiṇa evāstām āśrayatvam, tatrāha tritayam iti. sa  
ātmā sākṣi jīvas tu yaḥ svāśrayo 'nanyāśrayaḥ paramātmā  
sa evāśrayo yasya tathā-bhūta ity anayor bhedaḥ.  
vakṣyate ca haṁsa-guhyā-stave :*

*"sarvaṁ pumān veda guṇāṁś ca taj-jñō na veda sarva-jñān anantam īde" iti. tasmād "ābhāśaś ce" ty-ādinoktaḥ paramātmavāśraya iti. śrī-śukah.*

"Then let the witness (the pure *jīva*) be the *āśraya*, or shelter." In answer, the words beginning *tritayam* are spoken: The *ātma*, or self, is the witness, but he is sheltered by *svāśraya* (who is his own shelter), the Supersoul, who has no other *āśraya*; this is the difference between the two. Similarly, the *Harṁsa-guhya* prayers (*Bhāg.* 6.4.25) says, "A person who knows the modes of nature may know everything about them, but he does not know the all-knowing one. I worship that unlimited Lord." Thus the Supersoul, described in such statements as the one beginning *ābhāśaś ca* (*Bhāg.* 2.10.7, *Anuccheda* 58), is alone the *āśraya*.

The verse under discussion (*Anuccheda* 60.1, *Bhāg.* 2.10.9) was spoken by Śrī Śuka.

#### COMMENTARY



Śrīla Jīva Gosvāmī shows here that except for the Lord none can be the *āśraya*, the tenth topic of *Śrīmad-Bhāgavatam*. From a cursory look the *jīvas* and presiding deities of the senses appear to be the *āśrayas*. The *jīva*, or conditioned soul, is the *āśraya* for his gross body, and the presiding deities are the *āśraya* for the senses. But none of them can be independent *āśrayas*. For example, without a gross body the conditioned *jīva* would be unable to see a flower because the distinction between the presiding deity of the eyes and the *jīva* would not then be manifest. On the other hand, if the body is manifest, then the senses come and sit in their respective seats and are presided over by their respective demigods. Still, if the demigods do not provide support, the senses cannot perceive. The presiding deity of the eye, for example, is the sun. Without the sun's light the eye cannot perceive visible objects, even with the *jīva*'s support. For proper perception all three supports must be present: the *jīva* (the *adhyātmika-puruṣa*), the gross body (the *adhibhautika-puruṣa*), and the demigods (the *adhyātmika-*

*puruṣa*). The one who witnesses all the activities of these three *puruṣas* is the Paramātmā, who is the *āśraya* for Himself as well as the *jīva*. He is the ultimate *āśraya*. Although the *jīva* witnesses his own various mental states, he is not their ultimate basis. Sometimes the *jīva* is referred to as the *āśraya* in consideration of his being a minute fraction of the Lord and thus nondifferent from Him, but the *jīva* is never the *āśraya* in the primary sense.

The *jīva* is the marginal energy of the Supreme Lord, the energetic, and as such the *jīva* is always dependent on Him. Still, because the *jīva* is part and parcel of the Lord, he has some of His characteristics in very minute degree, just as a drop of ocean water has some of the ocean's qualities. But only some—the ocean has waves, tides, and storms, none of which a single drop can accommodate. Also, unlike the drop of ocean water, the ocean shelters the whole oceanic world and is suitable for sailing or surfing. Similarly, the Supreme Lord is the shelter and source of happiness of all existence, a position no sane *jīva* can claim. Thus the *jīva*, although one with the Lord in some respects, should not be considered the object of worship independent of the Lord, who is the basis of all existence. The Lord is the Supreme substratum or shelter for Himself as well as others. This is the import of Śukadeva Gosvāmī's statements explaining the various topics treated in *Śrīmad-Bhāgavatam*. Śrīla Sūta Gosvāmī will now draw the same conclusion from a slightly different angle while explaining the characteristics of a *Mahā-purāṇa*.

#### ANUCCHEDA 61.1

### ŚRĪ SŪTA GOSVAMĪ LISTS THE TEN TOPICS OF ŚRĪMAD-BHĀGAVATAM

अस्य श्रीभागवतस्य महापुराणत्वव्यञ्जकलक्षणं प्रकारान्तरेण च  
वदन्नपि तस्यैवाश्रयत्वमाह, द्वयेन;

“सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।

वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥

दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।

केचित् पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥”

[भा. १२.७.९-१०] अन्तराणि मन्वन्तराणि ।

*asya śrī-bhāgavatasya mahā-purāṇatva-vyāñjaka-*

*lakṣaṇam prakāraṇtarena ca vadann api*

*tasyaivāśrayatvam āha dvayena :*

*“sarga ‘syātha visargaś ca vṛtti rakṣāntarāṇi ca*

*vaṁśo vaṁśānucaritam saṁsthā hetur apāśrayaḥ*

*daśabhir lakṣaṇair yuktam purāṇam tad-vido viduḥ*

*kecit pañca-vidham brahman mahad-alpa-vyavasthayā”*

*antarāṇi manv-antarāṇi.*

In the following two verses Śrī Sūta Gosvāmī describes the characteristics of *Śrīmad-Bhāgavatam* that qualify it as a *Mahā-purāṇa*, and in so doing he affirms in a different way that the Supreme Lord alone is the *āśraya*: “O *brāhmaṇa*, authorities on the matter understand a *Purāṇa* to contain ten characteristic topics: *sarga*, the creation of this universe; *visarga*, the subsequent creation of worlds and being; *vṛtti*, the maintenance of all living beings; *rakṣā*, the protection of all living beings; *antarāṇi*, the rule of various Manus; *vaṁśa*, the dynasties of great kings; *vaṁśānucarita*, the activities of such kings; *saṁsthā*, annihilation; *hetu*, motivation; and *apāśrayā*, the supreme shelter. Other scholars state that the *Mahā-purāṇas* deal with these ten topics while lesser *Purāṇas* may deal with only five” (*Bhāg.* 12.7.9–10).

Here the word *antarāṇi* refers to periods of Manus.

#### ANUCCHEDA 61.2

पञ्चविधं;

“सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितञ्चेति पुराणं पञ्चलक्षणम् ॥”

इति केचिद्वदन्ति । स च मतभेदो महदल्पव्यवस्थयामहापुराण-  
मल्पपुराणमिति भिन्नाधिकरणत्वेन । यद्यपि विष्णुपुराणादावपि



दशापि तानि लक्ष्यन्ते, तथापि-पञ्चानामेव प्राधान्येनोक्तत्वात्  
अल्पत्वम् ।

*pañca-vidham :*

"sargaś ca pratisargaś ca varṁśo manv-antarāṇi ca  
varṁśānucaritam ceti purāṇam pañca-lakṣaṇam"  
iti kecid vadanti. sa ca mata-bhedo mahād-alpa-  
vyavasthayā mahā-purāṇam alpa-purāṇam iti  
bhinnādhikāraṇatvena. yady api viṣṇu-purāṇādāv api  
daśāpi tāni lakṣyante tathāpi pañcānām eva  
prādhānyenoktatvād alpatvam.

According to some, a *Purāṇa* has five characteristics:

"The five characteristics of a *Purāṇa* are *sarga*, creation;  
*pratisarga*, annihilation; *varṁśa*, genealogy; *manv-antarāṇi*,  
the reign of Manus; and *varṁśānucaritam*, the activities of dy-  
nasties of kings and successions of saints" (*Matsya Pur.* 53.65).

This difference of opinion is due to the different topics  
that characterize greater and lesser *Purāṇas*. Although  
*Purāṇas* such as the *Viṣṇu Purāṇa* discuss all ten topics,  
these *Purāṇas* are still considered lesser because they dis-  
cuss only five of the topics in depth.

### ANUCCHEDA 61.3

अत्र दशानामर्थानां स्कन्धेषु यथाक्रमं प्रवेशो न विवक्षितः,  
तेषां द्वादशसंख्यत्वात् । द्वितीयस्कन्धोक्तानां तेषां तृतीयादिषु  
यथासंख्यं न समावेशः, निरोधादीनां दशमादिषु अष्टमवर्जम्,  
अन्येषामप्यन्येषु यथोक्तलक्षणतया समावेशनाशक्यत्वादेव ।

*atra daśānām arthānām skandheṣu yathā-kramam  
praveśo na vivakṣitas teṣām dvādaśa-saṅkhyatvāt. dvitīya-  
skandhoktānām teṣām tṛtīyādiṣu yathā-saṅkhyam na  
samāveśaḥ. nirodhādīnām daśamādiṣv aṣṭama-varjam  
anyeṣām apy anyeṣu yathokta-lakṣaṇatayā  
samāveśanāśakyatvād eva.*

In *Śrīmad-Bhāgavatam* there is no intention of discussing  
the ten topics consecutively, one per canto; after all, the  
*Bhāgavatam* has twelve cantos. Nor should one think that

because the ten topics are listed in the Second Canto they can be found one after another from Canto Three to Twelve, because the three topics of *nirodha*, *mukti*, and *āśraya* can all be found in the Tenth, Eleventh, and Twelfth Cantos. Nor will one find the remaining topics in order in the other cantos, with the exception of the Eighth Canto.

#### ANUCCHEDA 61.4

तदुक्तं श्रीस्वामिभिरेव;

“दशमे कृष्णसत्कीर्त्तिवितानायोपवर्ण्यते ।

धर्मग्लानिनिमित्तस्तु निरोधो दुष्टभूजाम्॥” इति,

‘प्राकृतादिचतुर्द्धा यो निरोधः स तु वर्णितः ।’ इति ।

अतोऽत्र स्कन्धे श्रीकृष्णरूपस्याश्रयस्यैव वर्णनप्राधान्यं  
तैर्विवक्षितम् । उक्तञ्च स्वयमेव; ‘दशमे दशमं लक्ष्यमाश्रिताश्रय-  
विग्रहम्’ इति । एवमन्यत्राप्युन्नेयम् ।

*tad uktam śrī-svāmibhir eva :*

*“daśame kṛṣṇa-sat-kīrti-vitānāyopavamyate*

*dharma-glāni-nimittas tu nirodho duṣṭa-bhū-bhujām” iti*

*“prākṛtādi-caturdhā yo nirodhaḥ sa tu varṇitaḥ” iti.*

*ato ‘tra skandhe śrī-kṛṣṇa-rūpasyāśrayasyaiva varṇana-  
prādhānyam tair vivakṣitam. uktam ca svayam eva :*

*“daśame daśamam lakṣyam āśritāśraya-vigraham”*

*iti. evam anyatrāpy unneyam.*

Śrīla Śrīdhara Svāmī also indicates this [absence of a strict correspondence between the topics and cantos of the *Bhāgavatam*]: “To spread Lord Kṛṣṇa’s glories, the Tenth Canto describes how unrighteous rulers suffered annihilation (*nirodha*) because they deviated from religious principles.” And, “The four types of annihilation of the total material nature were already described earlier in the *Bhāgavatam*.” (*Bhāvārtha-dīpikā* 10.1.1).

Here Śrīdhara Svāmī’s intention is to show that the Tenth Canto primarily discusses the *āśraya*, the form of Śrī Kṛṣṇa. As Śrīdhara Svāmī himself states, “The subject of the Tenth

Canto is the tenth topic, the Supreme Lord, who shelters His dependent devotees" (*Bhāṅvārtha-dīpikā*).

We can draw similar conclusions about the other cantos.

### ANUCCHEDA 61.5

अतः प्रायशः सर्वेऽर्थाः सर्वेष्वेव स्कन्धेषु गौणत्वेन वा मुख्यत्वेन वा निरूप्यन्त इत्येव तेषामभिमतम् । 'श्रुतेनार्थेन चाञ्जसा' [भा. २.१०.२] इत्यत्र च तथैव प्रतिपन्नं, सर्वत्र तत्-तत्सम्भवात् । ततश्च प्रथमद्वितीययोरपि महापुराणतायां प्रवेशः स्यात् । तस्मात् क्रमो न गृहीतः ॥ ६१ ॥

*ataḥ prāyaśaḥ sarve 'rthāḥ sarveṣv eva skandheṣu gaṇatvena vā mukhyatvena vā nirūpyanta ity eva teṣāṃ abhimatam. "śrutenārthena cāñjasā" ity atra tathaiva pratipannam sarvatra tat-tat-sambhavāt. tataś ca prathama-dvītiyayor api mahā-purāṇatāyām praveśaḥ syāt. tasmāt kramo na grhītaḥ.*

Thus in Śrīdhara Svāmī's view virtually every canto touches on all ten topics, either directly or indirectly. It is in the same light that we should understand the statement "these topics are described here either directly or indirectly" (*Bhāg. 2.10.2*), since we actually do find these topics discussed both directly and indirectly throughout the *Bhāgavatam*. And for the same reason we should recognize that the First and Second Cantos also belong to this *Mahā-purāṇa*. Therefore we do not accept the idea that these topics are discussed in a strict sequence.

### COMMENTARY



Previously Śrīla Jīva Gosvāmī showed that Sūta Gosvāmī, Śukadeva Gosvāmī, and Śrīla Vyāsadeva all agreed about what is the essential message of *Śrīmad-Bhāgavatam*. Here Śrīla Jīva Gosvāmī reiterates this conclusion by citing Sūta Gosvāmī's statements regarding the characteristics of a *Mahā-purāṇa*. Although the ten topics by Śrī Sūta seem to

differ from those by Śukadeva Gosvāmī, Śrīla Jīva Gosvāmī shows that in essence they are the same. In the *Bhāvārtha-dīpikā*, while commenting on verse 12.7.9 of *Śrīmad-Bhāgavatam*, Śrīdhara Svāmī offers the following reconciliation between Śukadeva's list and Sūta's list: "*Sarga* and *visarga* are found in both lists. *Sthānam* in the first list is called *vr̥tti* in the second, *poṣaṇa* is called *rakṣā*, *ūti* is called *hetu*, *manvantara* is called *antara*, and *īśānukathā* is called *varṇśa* and *varṇśānucaritam*. *Nirodha* and *mukti* are both called *saṁsthā* in the second list." (*Mukti* can also be counted as one of the four types of annihilation mentioned in *Anuccheda* 63.) See Table I, page 317 for a comparison of the two lists.

A *Mahā-purāṇa* deals extensively with these ten topics, while a lesser *Purāṇa* deals with only five—*sarga*, creation; *pratisarga*, dissolution; *varṇśa*, the genealogies of kings or sages; *manv-antarā*s, the reigns of Manus; and *varṇśānucarita*, the histories of various sages, kings, and incarnations. In the course of discussing these five topics, a lesser *Purāṇa* will discuss all ten topics of a *Mahā-purāṇa*, but a lesser *Purāṇa* concentrates only on the five listed above; this difference in how extensively the ten topics are treated constitutes the principal distinction between a *Mahā-purāṇa* and a lesser *Purāṇa*. Table II illustrates in what context a lesser *Purāṇa* discusses the ten characteristics of a *Mahā-purāṇa*.

*Śrīmad-Bhāgavatam* contains twelve cantos, but the list of a *Mahā-purāṇa*'s topics is in the Second Canto. From this, plus the fact that the first two cantos seem in some ways introductory, some scholars conclude that the *Bhāgavatam* explains these ten topics successively in each canto from the Third onwards. Śrīla Jīva Gosvāmī has no regard for this theory. Since a *Mahā-purāṇa* treats ten topics, if the first two cantos of *Bhāgavatam* described none of these, then the *Bhāgavatam* proper would have only ten cantos. It is obvious enough, however, that the First and Second Cantos discuss at least *sarga*, *visarga*, and *rakṣā*.

Earlier Śrīla Jīva Gosvāmī listed the defining characteristics of *Śrīmad-Bhāgavatam*, and among these were its

TABLE I

## Ten Topics in the Bhāgavatam

Sukadeva Gosvāmī

Sūta Gosvāmī

- |  |                      |
|--|----------------------|
| 1. <i>Sarga</i> (primary creation).....                                | <i>Sarga</i>         |
| 2. <i>Visarga</i> (secondary creation).....                            | <i>Visarga</i>       |
| 3. <i>Sthānam</i> (maintenance).....                                   | <i>Vṛtti</i>         |
| 4. <i>Poṣaṇa</i> (sustenance).....                                     | <i>Rakṣā</i>         |
| 5. <i>Ūti</i> (material desires).....                                  | <i>Hetu</i>          |
| 6. <i>Manv-antara</i> (reigns of Manus).....                           | <i>Vamśa</i>         |
| 7. <i>Īśānukathā</i> (activities of the Lord<br>and His devotees)..... | <i>Vamśānucarita</i> |
| 8. <i>Nirodha</i> (annihilation).....                                  | <i>Samsthā</i>       |
| 9. <i>Mukti</i> (liberation).....                                      | <i>Samsthā</i>       |
| 10. <i>Āśraya</i> (the supreme shelter).....                           | <i>Apāśraya</i>      |

TABLE II

Five Topics

Ten Topics

- |                                |  |
|--------------------------------|--|
| 1. <i>Sarga</i> .....          | <i>Sarga, Visarga, Āśraya</i>          |
| 2. <i>Pratisarga</i> .....     | <i>Nirodha, Mukti</i>                  |
| 3. <i>Vamśa</i> .....          | <i>Īśānukathā</i>                      |
| 4. <i>Manvantara</i> .....     | <i>Manvantara, Sthānam</i>             |
| 5. <i>Vamśānucaritam</i> ..... | <i>Īśānukathā, Poṣaṇa, Ūti, Āśraya</i> |

TABLE III

Topics

Primarily Discussed in Cantos

- |                            |                      |
|----------------------------|----------------------|
| <i>Sarga</i> .....         | Two, Three           |
| <i>Visarga</i> .....       | Two, Three, Four     |
| <i>Vṛtti</i> .....         | Three, Seven, Eleven |
| <i>Rakṣā</i> .....         | Throughout           |
| <i>Manvantara</i> .....    | Eight                |
| <i>Vamśa</i> .....         | Four, Nine           |
| <i>Vamśānucarita</i> ..... | Four, Nine           |
| <i>Samsthā</i> .....       | Eleven, Twelve       |
| <i>Hetu</i> .....          | Three, Eleven        |
| <i>Apāśraya</i> .....      | Ten                  |

having eighteen thousand verses and twelve cantos and its beginning with a reference to the *Gāyatrī mantra*. If the first two cantos are not really part of the *Bhāgavatam*, then what remains would no longer fit the definition. Other scholars say that because Śukadeva speaks only from the Second Canto on, the First Canto is not part of the *Bhāgavatam* proper. But their opinion is countered by the same reply.

Śrīla Jīva Gosvāmī additionally argues that the ten items of *Śrīmad-Bhāgavatam* are not described in strict sequence, one per canto. First of all, there are twelve cantos and only ten topics. If we try to resolve this dilemma by excluding two of the cantos, *Śrīmad-Bhāgavatam* will be reduced to less than the stipulated eighteen thousand verses. Śrīla Jīva Gosvāmī further says that although *nīrodha* is the eighth item, it is discussed profusely in the Tenth, Eleventh, and Twelfth Cantos.

This opinion is confirmed by Śrīdhara Svāmī, one of the earliest and most respected authorities on *Śrīmad-Bhāgavatam*. According to the adherents of a successive description of the ten topics beginning from the Third Canto, the Tenth Canto should describe the eighth item, *nīrodha*, and the Twelfth Canto the tenth item, *āśraya*. Undoubtedly the Tenth Canto discusses *nīrodha*, but its principal topic is the *āśraya*, whom it establishes to be Kṛṣṇa, the Supreme Personality of Godhead.

In Śrīla Jīva Gosvāmī's opinion, which finds support from the commentary of Śrīdhara Svāmī, all twelve cantos of the *Bhāgavatam* describe all ten topics, though some cantos place more emphasis on certain topics and less on others. In *Sarva-saṁvādinī*, Śrīla Jīva Gosvāmī specifies which topics are covered extensively in each canto. (See Table III, page 317)

As mentioned before, the ultimate purpose of *Śrīmad-Bhāgavatam* is to explain the tenth item, the *āśraya*, the Supreme Personality of Godhead.

From the very beginning of *Tattva-Sandarbhā*, Śrīla Jīva Gosvāmī has proposed that *Śrīmad-Bhāgavatam* focuses entirely on Lord Śrī Kṛṣṇa, the supreme shelter of all existence.

The *Bhāgavatam* describes Śrī Kṛṣṇa in its beginning, middle, and end, and not just in the last canto. Śrī Jīva will explain this matter in more detail in *Kṛṣṇa-Sandarbhā*. In the next *anuccheda* he presents Sūta Gosvāmī's definitions of the first seven of the ten topics.

### ANUCCHEDA 62.1

#### ŚRĪ SŪTA GOSVĀMĪ DEFINES THE TOPICS OF ŚRĪMAD-BHĀGAVATAM

अथ सर्गादीनां लक्षणमाह;

“अव्याकृतगुणक्षोभान्महतस्त्रिवृतोऽहमः ।

भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते ॥”

[भा. १२.७.११] प्रधानगुणक्षोभान्महान्, तस्मात्रिगुणोऽहङ्कारः, तस्माद्भूतमात्राणां भूतसूक्ष्माणां इन्द्रियाणाञ्च, स्थूलभूतानाञ्च, तदुपलक्षिततदेवतानाञ्च सम्भवः सर्गः, कारणसृष्टिः सर्ग इत्यर्थः ।

*atha sargādīnām lakṣaṇam āha :*

*“avyākṛta-guṇa-kṣobhān mahatas tri-vṛto 'hamah  
bhūta-mātrendriyārthānām sambhavaḥ sarga ucyate”  
pradhāna-guṇa-kṣobhān mahān tasmāt tri-guṇo 'haṅkāras  
tasmād bhūta-mātrānām bhūta-sūkṣmānām indriyānām ca  
sthūla-bhūtānām ca tad-upalakṣita-tad-devatānām ca  
sambhavaḥ sargaḥ. kāraṇa-sṛṣṭiḥ sarga ity arthaḥ.*

Sūta Gosvāmī then describes the features of the ten topics, beginning with creation:

“From the agitation of the original modes within the unmanifest material nature, the *mahat-tattva* arises. From the *mahat-tattva* comes the element false ego, which divides into three aspects. This threefold ego further manifests as the subtle elements, as the senses, and as the gross sense objects. The generation of all of these is called (*sarga*)” (*Bhāg.* 12.7.11).

The *mahat-tattva* comes into being when the original, dormant material nature (*pradhāna*) is agitated, and from the *mahat* comes false ego in each of the three material

modes. From this threefold ego come the subtle elements, the senses, and the physical elements. The appearance of the elements implies the appearance of their presiding deities as well. All together, the appearance of these constitutes *sarga*, the manifestation of the subtle causes of creation.

### ANUCCHEDA 62.2

“पुरुषानुगृहीतानामेतेषां वासनामयः ।  
विसर्गोऽयं समाहारो बीजाद्वीजं चराचरम् ॥”

[भा. १२.७.१२]

पुरुषः परमात्मा । एतेषां महदादीनां, जीवस्य पूर्वकर्मवासना-  
प्रधानोऽयं समाहारः कार्यभूतश्चराचरप्राणिरूपो बीजाद्वीजमिव  
प्रवाहापन्नो विसर्ग उच्यते; व्यष्टिसृष्टिर्विसर्ग इत्यर्थः ।  
अनेनोतिरप्युक्ता ।

“*puruṣānugrīhītānām eteṣāṃ vāsanā-mayaḥ  
visargo 'yaṁ samāhāro bijād bījaṁ carācaram'  
puruṣaḥ paramātmā. eteṣāṁ mahad-ādīnām jīvasya  
pūrva-karma-vāsanā-pradhāno 'yaṁ samāhāraḥ kārya-  
bhūtaś carācara-prāṇi-rūpo bijād bījaṁ iva pravāhāpanno  
visarga ucyate. vyaṣṭi-sṛṣṭir visarga ity arthaḥ. anenotir apy uktā.*

Sūta Gosvāmī continues:

“The secondary creation (*visarga*), which takes place by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms” (*Bhāg.* 12.7.12).

Here the word *puruṣa* (person) refers to the Supersoul, and *eteṣāṁ* (of these) indicates the elements, beginning with the *mahat*. The primary reason the elements combine is the karma the *jīvas* have accumulated from their previous lives. Thus the moving and nonmoving living beings take their birth in a perpetual cycle, like the generation of one seed from another. This constant flow of generated products is called *visarga*, secondary creation. In other words, *visarga* is the



creation of the individual organisms, and thus this discussion of *visarga* includes the topic of *ūti* (impulses for activity).

## ANUCCHEDA 62.3

“वृत्तिर्भूतानि भूतानां चराणामचराणि च ।  
कुता स्वेन नृणां तत्र कामाच्चोदनयापि वा ॥”

[भा. १२.७.१३]

चराणां भूतानां सामान्यतोऽचराणि चकाराच्चराणि च  
कामाद्भूतिः । तत्र तु नृणां स्वेन स्वभावेन कामाच्चोदनयापि  
वा या नियता वृत्तिर्जीविका कुता, सा वृत्तिरुच्यते इत्यर्थः ।

*“vṛttiṃ bhūtāni bhūtānām carāṇām acarāṇi ca  
kṛtā svena nṛṇām tatra kāmāc codanayāpi vā”  
carāṇām bhūtānām sāmānyato ‘carāṇi ca-kārāc carāṇi ca  
kāmāc vṛttiḥ. tatra tu nṛṇām svena svabhāvena kāmāc  
codanayāpi vā yā niyatā vṛttiṃ jīvikā kṛtā sā vṛttiṃ ucyate ity arthah.*

“*Vṛtti* means the process of sustenance, by which the moving beings live upon the nonmoving. For a human being, *vṛtti* specifically means acting for one’s livelihood in a manner suited to one’s personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the Vedic injunctions” (*Bhāg.* 12.7.13). Mobile living beings generally thrive on immobile ones, but the word *ca* (and) in this verse hints that, when the desire impels them, moving creatures will also subsist on other moving creatures. For human beings, however, the means of livelihood is prescribed according to their individual natures, on the basis of either selfish desire or scriptural injunction. All this is called *vṛtti*.

## ANUCCHEDA 62.4

“रक्षाच्युतावतारेहा विश्वस्यान्युगे युगे ।  
तिर्यङ्मर्त्यर्षिदेवेषु हन्यन्ते यैस्त्रयीद्विषः ॥” [भा. १२.७.१४]  
यैः अवतारैः । अनेनेशकथा, स्थानं, पोषणञ्च इति त्रयमुक्तम् ।

*"rakṣācyutāvatārahā viśvasyānu yuge yuge  
tiryak-martyarṣi-deveṣu hanyante yais trayī-dviṣaḥ"  
yair avatāraiḥ. aneśa-kathā sthānam poṣaṇam ceti  
trayam uktam.*

"In each age, the infallible Lord appears in this world among the animals, human beings, sages, and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture. This is called *rakṣā*' (*Bhāg.* 12.7.14).

Here the word *yaiḥ* (by them) means by the incarnations. This definition of "protection" (*rakṣā*) also incorporates the three topics *īśa-kathā* (narrations about the Supreme Lord), *sthāna* ("maintenance), and *poṣaṇa* (nourishment).

#### ANUCCHEDA 62.5

“मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वराः ।  
ऋषयोऽंशावताराश्च हरेः षड्विधमुच्यते ॥ [भा. १२.७.१५]  
मन्वाद्याचरणकथनेन सद्धर्म एवात्र विवक्षित इत्यर्थः । ततश्च  
प्राक्तनग्रन्थेनैकार्थ्यम् ।

*"manv-antaram manur devā manu-putrāḥ sureśvarāḥ  
ṛṣayo 'mśāvatārāś ca hareḥ ṣaḍ-vidham ucyate"  
manv-ādy-ācaraṇa-kathanena sad-dharma evātra  
vivakṣita ity arthaḥ. tataś ca prāktana-  
granthenaikārthyam.*

"In each reign of Manu (*manv-antara*), six types of persons appear as manifestations of Lord Hari; the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages, and the partial incarnations of the Supreme Personality of Godhead" (*Bhāg.* 12.7.15).

From the mention here of the activities of the Manus and others, it is understood that the topic of *sad-dharma* (progressive religious principles) is also covered. In this way this list of ten topics is equivalent to the one given earlier in the *Bhāgavatam*.

## ANUCCHEDA 62.6

“राज्ञां ब्रह्मप्रसूतानां वंशस्त्रैकालिकोऽन्वयः ।  
वंश्यानुचरितं तेषां कृत्तं वंशधराश्च ये ॥”

[भा. १२.७.१६]

तेषां राज्ञां ये च वंशधरास्तेषां कृत्तं वंश्यानुचरितम् ॥ ६२ ॥

*“rājñām brahma-prasūtānām vaṁśas traī-kāliko ’nvayah  
vaṁśyānucaritam teṣām vṛttam vaṁśa-dharāś ca ye”  
teṣām rājñām ye ca vaṁśa-dharāś teṣām vṛttam  
vaṁśyānucaritam.*

“Dynasties (*vaṁśa*) are lines of kings originating with Lord Brahmā and extending continuously through past, present, and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history (*vaṁśyānucarita*)” (*Bhāg.* 12.7.16).

Among kings, the activities of the *vaṁśa-dharāḥ* (members who propagated the dynasties) constitutes *vaṁśyānucaritam* (dynastic history).

## COMMENTARY



At the end of the Second Canto, Śukadeva Gosvāmī lists and defines the ten topics of *Śrīmad-Bhāgavatam*, and in the Twelfth Canto Sūta Gosvāmī does the same.

The first topic is *sarga*, primary creation. During total dissolution everything in the material universe becomes unmanifest, a state called *prakṛti* or *pradhāna*. In this state the three modes of nature remain in a state of equilibrium. Not until the modes are agitated and put out of balance can creation begin again. This same principle applies to human beings: When a person is satisfied, peaceful, and equipoised he will not initiate some new activity; some stimulus must disturb his equilibrium and motivate him to act. One engages in sex, for example, when one's mind and body are stimulated by lust or the desire to procreate. The original disturbance in the *pradhāna* is caused by the glance of the

Supreme Lord, with which He impregnates *prakṛti*, or material nature, with the conditioned *jīvas*. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (14.3), *mama yonir mahad brahma tasmin garbham dadāmy aham*: "The total material substance, called Brahman, is my womb, and in it I place the seed." Here the word Brahman means *prakṛti*, not the Lord's impersonal feature.

The impregnated or disturbed state of *prakṛti* is called the *mahat-tattva*. When further impelled by *kāla*, the Lord's time potency, the *mahat-tattva* gives rise to the three kinds of *ahankāra*, or false ego. These include *vaikārika ahankāra*, false ego in the mode of goodness; *taijasa ahankāra*, false ego in the mode of passion; and *tāmasa ahankāra*, false ego in the mode of ignorance. *Vaikārika ahankāra* gives rise to *manas*, the elemental substance of mind, and also to the presiding deities of material creation. *Taijasa ahankāra* gives rise to *buddhi*, the intelligence, and also to the senses, which are of two types, perceptive and working. When the *kāla* potency acts on the *tāmasa ahankāra*, sound comes into being, followed by ether and the ear. Under the impulse of time, ether then gives rise to tactility, and then air and skin evolve. Similarly, air gives rise to form, after which fire and the eye evolve; fire gives rise to taste, and then water and the tongue evolve; and finally water gives rise to smell, after which earth and the nose evolve. The Lord Himself performs this primary phase of creation (*sarga*), which includes the creation of the above elements' presiding deities. This is indicated here (in *Bhāg.* 12.7.17) by the word *artha*. See Table IV, page 326, for the stages of material creation in its primary phase (*sarga*).

It should be noted that the *Bhāgavatam* distinguishes between the senses and the physical sense organs, or the seats of the senses. Table IV shows that false ego in the mode of passion gives rise to intelligence and the senses. These senses are not the sense organs but rather the subtle senses, which accompany the *jīva* from body to body. The physical sense organs are, of course, dissolved along with the rest of the gross body at death.

Each of the five *tan-mātras*, the subtle manifestations of the material elements, becomes mixed with the time energy of the Lord and gives rise to its corresponding gross element and the seat of the corresponding sense organ. (See Table V)

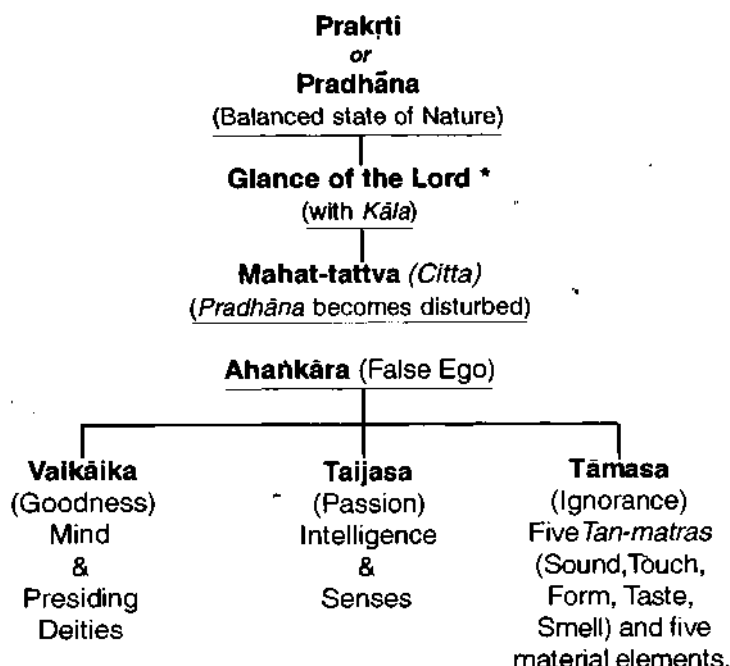
The *mahat-tattva*, *ahankāra*, mind, and intelligence are considered internal senses. These four, plus the five working senses (legs, hands, anus, tongue, and genitals), the five perceptive senses (ears, eyes, nose, skin, and tongue), the five gross material objects (sky, air, fire, water, and earth), and the five subtle elements (sound, tactility, form, taste, and smell) total twenty-four elements, and the *jīva* and *Paramātmā* can be counted as the twenty-fifth and twenty-sixth. Time (*kāla*) is not counted separately, being an energy of the *Paramātmā*.

Because pure elements cannot be employed in the process of creation, the five gross material elements listed above must be further combined by the process called *pañcīkaraṇam*. In this process each of the elements is mixed with the other four according to a certain ratio. Then Lord *Brahmā*, using these mixed elements, proceeds with the secondary phase of creation, called *visarga*. He creates the bodies of the myriad living beings according to the stored-up karmic impressions of their previous lives. *Visarga* includes the manifestation of *Brahmā*'s mind-born sons—*Atri*, *Vasiṣṭha*, *Dakṣa*, *Manu*, and others. Some of these sons are *Prajāpatīs*, progenitors, whose offspring populate the universe. The phases of creation continue in cycles, one phase giving rise to the next, like one seed giving rise to another seed. The seeds in this creative process are the living entities' fruitive activities. After *sarga* and *visarga* come *ṛtti*, sustenance. As stated in *Śrīmad Bhāgavatam* (1.13.47), one living being is generally sustained by eating others:

*ahastāni sa-hastānām apadāni catus-padām  
phalgūni tatra mahatām jīvo jīvasya jīvanam*

Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong and the general rule holds that one living being is food for another.

TABLE IV



\* The glance of the Lord is not produced by *prakṛti* or *pradhāna* but is included here to show the sequence of events.

TABLE V

Tan-matra	Elements	Seats of Senses
Sound	Sky	Ears
Touch	Air	Skin
Form	Fire	Eyes
Taste	Water	Tongue
Smell	Earth	Nose

Usually, immovable beings are food for those that move, but some moving beings, such as tigers, prey on other moving beings. Human beings are special because they can choose what kind of food they will eat. In this matter they can be guided either by their own desires or by Vedic scriptural injunction. Those who eat according to whim glide down to

TABLE VI

Manu	Manu's Father	Corresponding Name of Avatāra	Indra
1. Svāyambhuva	Brahmā	Yajña	Yajña
2. Svārociṣa	Agni	Vibhu	Rocana
3. Uttama	Priyavrata	Satyasena	Satyajit
4. Tāmasa	Priyavrata	Hari	Trisikha
5. Raivata	Priyavrata	Vaikunṭha	Vibhu
6. Cākṣuṣa	Cakṣu	Ajita	Mantradruma
7. Vaivasvata (Sṛaddhadeva)	Vivasvān	Vāmana	Purandara
8. Sāvārṇi	Vivasvān	Sārvabhauma	Bali
9. Dakṣa-sāvārṇi	Varuṇa	Rṣabha	Adbhuta
10. Brahma-sāvārṇi	Upaśloka	Viśvaksena	Śambhu
11. Dharma-sāvārṇi	Upaśloka	Dharmasetu	Vaidhṛta
12. Rudra-sāvārṇi	Upaśloka	Svadhāmā	Rtadhāmā
13. Deva-sāvārṇi	Upaśloka	Yogeśvara	Divaspati
14. Indra-sāvārṇi	Upaśloka	Brhadbhānu	Śuci

hellish species, while those who follow scripture progress toward liberation.

Since Lord Viṣṇu accepts the responsibility of maintaining Vedic culture in the universe, He incarnates in every millennium to protect His devotees and curb the demoniac. This is called *rakṣā*, protection. The Lord does not restrict His appearances only to the human species. As Prahlāda Mahārāja says in his prayers to Lord Nṛsimha, *ittham nṛ-tiryag-ṛṣi-deva-jhaśāvatārair lokān vibhāvayasi hamsi jagat pratipān*: "My Lord, You appear in various incarnations as a human being, an animal, a great sage, a demigod, or a fish. In this way You maintain the entire creation in different planetary systems and kill the opponents" (*Bhāg.* 7.9.38).

The material creation is manifest for the duration of Lord Brahmā's life, one hundred years according to his time scale, in which one day lasts for one thousand cycles of the four yugas—Satya, Tretā, Dvāpara, and Kali. By human calculation, therefore, a day of Brahmā lasts 4,320,000,000 years.

For managerial purposes he divides each of his days into fourteen periods called *manv-antarās*. The person who rules during each of these periods is called Manu, who is assisted by the demigods such as Candra and Varuṇa; his sons; Lord Indra; the seven great sages, called *saptarṣis*; and a special partial expansion of the Supreme Lord who incarnates for each particular *manv-antara*. The demigods and sages are all appointed for the period of one *manv-antara*, and the activities of these great persons constitute *sad-dharma*, or progressive religious principles. At present (A.D. 1995) we are in the period of the seventh Manu, Vaivasvata Manu, more exactly in the 5,092<sup>nd</sup> year of Kali-yuga, in the twenty-eighth *yuga* cycle of the day of Brahmā called the Śvetavarāha-kalpa, during his fifty-first year. *Śrīmad-Bhāgavatam* names the fourteen Manus, the corresponding incarnations special to their periods, and the names of Indra in their periods—See Table VI, page 327.

Two prominent dynasties of kings come from Lord Brahmā—the sun dynasty and the moon dynasty. The description of the deeds performed by the kings appearing in these dynasties is called *varṣyānucaritam*. In the next *anuccheda* Śrīla Jīva Gosvāmī explains the definitions of the remainder of the *Bhāgavatam*'s ten topics and concludes *Śrī Tattva-Sandarbhā* by explaining their purpose.

#### ANUCCHEDA 63.1

#### CONCLUSION

“नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः ।

संस्थेति कविभिः प्रोक्तश्चतुर्धास्य स्वभावतः ॥”

[भा. १२.७.१७] अस्य परमेश्वरस्य । स्वभावतः शक्तिः ।

‘आत्यन्तिकः’ इत्यनेन मुक्तिरप्यत्र प्रवेशिता ।

“naimittikaḥ prākṛtika nitya ātyantiko layaḥ  
saṁstheti kavibhiḥ proktaś caturdhāsyā svabhāvataḥ”  
asya paramēśvarasya. svabhāvataḥ śaktiḥ. ātyantika  
ity anena muktir apy atra praveśitā.



"There are four types of cosmic annihilations—occasional, elemental, continuous, and ultimate—all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution (*samsthā*) (*Bhāg.* 12.7.17).

In this verse *asya* (His) refers to the *Parameśvara*, the Supreme Lord, while *svabhāvataḥ* (due to nature) means "by His energy." The term *ātyantikaḥ* (ultimate) implies that *mukti* (liberation) is included in this kind of dissolution.

### ANUCCHEDA 63.2

“हेतुर्जीवोऽस्य सर्गादेरविद्याकर्मकारकः ।

यस्मानुशयिनं प्राहुरव्याकृतमुत्तापरे ॥” [भा. १२.७.१८]

हेतुः निमित्तम्, अस्य विश्वस्य, यतोऽयमविद्या कर्मकारकः ।  
यमेव हेतुं केचिच्चैतन्यप्राधान्येनानुशयिनं प्राहुः; अपरे उपाधि  
प्राधान्येनाव्याकृतमिति ।

*"hetur jīvo 'sya sargāder avidyā-karma-kāraḥ  
yam cānuśayinaṁ prāhur avyākṛtam utāpare"  
hetuḥ nimittam. asya viśvasya. yato 'yam avidyayā karma-  
kāraḥ. yam eva hetuṁ kecic caitanya-  
prādhānyenānuśayinaṁ prāhuḥ, apare upādhi-  
prādhānyenāvyākṛtam iti.*

"Out of ignorance the living being performs material activities and thereby becomes in one sense the cause (*hetu*) of the creation, maintenance, and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self" (*Bhāg.* 12.7.18).

The *hetu* (cause) here is the *nimitta*, or efficient cause. *Asya* (of this) refers to this universe, the existence of which is due in one sense to the *jīvas* who act in ignorance. Some call that same cause the *anuśāyī* (underlying personality), highlighting the principle of consciousness, while others call him the *avyākṛta* (unmanifest), focusing attention on the *jīvas'* *upādhis*.

## ANUCCHEDA 63.3

“व्यतिरेकान्वयौ यस्य जाग्रत्स्वप्नसुषुप्तिषु ।  
मायामयेषु तद्ब्रह्म जीववृत्तिष्वपाश्रयः ॥”

[भा. १२.७.१९]

श्रीबादरायणसमाधिलब्धार्थविरोधादत्र च जीवशुद्धस्वरूप-  
मेवाश्रयत्वेन न व्याख्यायते; किन्तु अयमेवार्थः  
जाग्रदादिष्ववस्थासु, मायामयेषु मायाशक्तिकल्पितेषु  
महदादिद्रव्येषु च, केवलस्वरूपेण व्यतिरेकः परम-  
साक्षितयान्वयश्च यस्य तद्ब्रह्म जीवानां वृत्तिषु शुद्धस्वरूपतया  
सोपाधितया च वर्तनेषु स्थितिष्वपाश्रयः, सर्वमत्यतिक्रम्याश्रय  
इत्यर्थः । ‘अप’ इत्येतत् खलु वर्जने, वर्जनञ्चातिक्रमे  
पर्यवस्यतीति ।

“vyatirekānvayau yasya jāgrat-svapna-susuptiṣu  
māyā-mayeṣu tad brahma jīva-vṛttiṣv apāśrayaḥ”  
śrī-bādarāyaṇa-samādhi-labdhārtha-virodhād atra ca jīva-  
śuddha-svarūpam evāśrayatvena na vyākhyāyate. kintv  
ayam evārthaḥ jāgrad-ādiṣv avasthāsu, māyā-mayeṣu  
māyā-śakti-kalpīteṣu mahad-ādi-dravyeṣu ca kevala-  
svarūpeṇa vyatirekaḥ parama-sākṣitayānvayaś ca yasya  
tad brahma ca jīvānām vṛttiṣu śuddha-svarūpatayā  
sopādhitayā ca vartaneṣu sthitiṣv apāśrayaḥ, sarvam aty-  
atikramyāśraya ity arthaḥ. apa ity etat khalu varjane  
varjanam cātikrame paryavasyatīti.

“The Supreme Absolute Truth is present throughout all the states of awareness—waking consciousness, sleep, and deep sleep—throughout all the phenomena manifested by the external energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter” (*Bhāg.* 12.7.19).

It cannot be said that the *jīva* is the *āśraya*, even in his pure state. That would go against what Śrīla Vyāsadeva experienced in trance. Rather, the only correct understanding

is as follows: The Supreme Brahman is alone in His original identity. He is always aloof from the states of consciousness known as waking, awareness, and so on, and from the manifestations of matter, beginning with the *mahat-tattva*. All these are products of the external energy, that is to say, they are creations of His *Māyā* potency. While remaining aloof from these manifestations, He simultaneously associates with them in His feature as the Supersoul, the supreme witness. Therefore He is the basis for the *jīva*'s activities in both his pure and conditioned states. But in this context the word *apāśraya* indicates that even while He is the foundation for the *jīva*'s activities, He still remains transcendental to everything; the prefix *apa* refers to "abandonment," which here amounts to the idea of transcending.

#### ANUCCHEDA 63.4

तदेवमपाश्रयाभिव्यक्तिद्वारभूतं हेतुशब्दव्यपदिष्टस्य जीवस्य  
शुद्धस्वरूपज्ञानमाह द्वाभ्याम्;

“पदार्थेषु यथा द्रव्यं तन्मात्रं रूपनामसु ।

बीजादिपञ्चतान्तासु ह्यवस्थासु युतायुतम् ॥

विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम् ।

योगेन वा तदाऽऽत्मानं वेदेहाया निवर्तते ॥”

[भा. १२.७.२०-२१]

*tad evam apāśrayābhivyakti-dvāra-bhūtaṁ hetu-śabda-vyapadistasya jīvasya śuddha-svarūpa-jñānam āha dvābhyām “padārthesu yathā dravyaṁ tan-mātraṁ rūpa-nāmasu / bījādi-pañcatāntāsu hy avasthāsu yutāyutam / virameta yadā cittam hitvā vṛtti-trayaṁ svayam / yogena vā tadātmānaṁ vedehāya nivartate”*

Such knowledge of the pure nature of the *jīva*, who is here designated by the word *hetu* the cause of material existence, leads to realization of the *apāśraya*, or transcendental fountainhead of existence, as Sūta Gosvāmī states in two verses: “Although a material object may assume various forms and names, its essential ingredient is always present as the

basis of its existence. Similarly, both conjointly and separately, the *jīva* is always present with the created material body throughout its phases of existence, beginning with conception and ending with death."

"Either on the strength of one's own power of discrimination or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness, sleep, and deep sleep. Then the *jīva* understands the Supreme Soul and withdraws from material endeavor" (*Bhāg.* 12.7.20–21).

### ANUCCHEDA 63.5

रूपनामात्मकेषु पदार्थेषु घटादिषु यथा द्रव्यं पृथिव्यादि  
युतमयुतञ्च भवति, कार्यदृष्टिं विनाप्युपलम्भात् । तथा तन्मात्रं  
शुद्धं जीवचैतन्यमात्रं वस्तु गर्भाधानादिपञ्चतान्तासु नवस्वप्न्य-  
वस्थासु अविद्यया युतं स्वतस्त्वयुतमिति शुद्धमात्मानमित्थं  
ज्ञात्वा निर्विण्णः सन्नपाश्रयानुसन्धानयोग्यो भवतीत्याह,  
विरमेतेति । वृत्तित्रयं जाग्रत्स्वप्नसुषुप्तिरूपम् । आत्मानं  
परमात्मानम् । स्वयं वामदेवादेरिव मायामयत्वानुसन्धानेन  
देवहूत्यादेरिवानुष्ठितेन योगेन वा । ततश्च ईहायास्तदनुशीलन-  
व्यतिरिक्तचेष्टायाः । श्रीसूतः । उद्दिष्टः सम्बन्धः ॥ ६३ ॥

*rūpa-nāmātmakeṣu padārtheṣu ghaṭādiṣu yathā dravyam  
pṛthivy-ādi yutam ayutam ca bhavati kārya-drṣṭim vināpy  
upalambhāt tathā tan-mātram śuddham jīva-caitanya-  
mātram vastu garbhādhānādi-pañcatāntāsu navasv apy  
avasthāsv avidyayā yutam svatas tv ayutam iti śuddham  
ātmānam ittham jñātvā nirvinṇaḥ sann  
apāśrayānusandhāna-yogyo bhavatīty āha virameteti. vṛtti-  
trayaṁ jāgrat-svapna-susupti-rūpam. ātmānam  
paramātmānam. svayaṁ vāmadevāder iva māyā-  
mayatvānusandhānena devahūty-āder ivānuṣṭhitena  
yogena vā. tataś cehāyās tad-anuśilana-vyatirikta-  
ceṣṭāyāḥ. śrī-sūtaḥ. uddiṣṭaḥ sambandhaḥ.*

We can consider the substances earth, water, and so on to be either associated with their products having names and forms—such as pots—or separate from them. After all, we can identify these substances even apart from their products. In the same way, although by the force of ignorance the originally pure spirit soul becomes involved with the nine stages of life from conception to death, he can nonetheless become indifferent by understanding that he is in fact distinct from all this by virtue of his being pure spirit. Thus becoming aloof, he is then qualified to inquire about the *āśraya*. That is the purport of the verse beginning *virameta* (*Bhāg.* 12.7.21).

The *vṛtti-trayam* (three functional states) are the states of waking, dreaming, and deep sleep. *Ātmānam* (Self) here means the Supersoul. *Svayam* (by oneself) means by carefully studying the illusory nature of the world, as the sage Vāmadeva did. *Yogena* (by yoga) indicates that one may conduct this study by means of the meditation *Śrīmatī Devahūti* and others practiced. *Īhāyāḥ nivartate* (he becomes free from all actions) means that he refrains from all activities other than the practice of God-realization. Sūta Gosvāmī spoke these verses. This is our explanation of *sambandha*, the connection between *Śrīmad-Bhāgavatam* and the subject it discusses.

### ANUCCHEDA 63.6

इति कलियुगपावनस्वभजनविभजनप्रयोजनावतार  
श्रीश्रीभगवत्कृष्णचैतन्यदेवचरणानुचरविश्ववैष्णव  
राजसभासभाजनभाजनश्रीरूपसनातनानुशासनभारतीगर्भे  
श्रीभागवतसन्दर्भे “श्रीतत्त्वसन्दर्भो” नाम प्रथमः सन्दर्भः ॥

*iti kali-yuga-pāvana-sva-bhajana-vibhajana-  
prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-  
caraṇānucara-viśva-vaiṣṇava-rāja-sabhā-sabhājana-  
bhājana-śrī-rūpa-sanātanaṇuśāsana-bhārati-garbhe śrī-  
bhāgavata-sandarbhhe śrī tattva-sandarbhho nāma  
prathamah sandarbhah.*

Thus ends the *Tattva-Sandarbha*, the first book of the *Bhāgavata-Sandarbha*, which was written under the instruction of Śrīla Rūpa Gosvāmī and Śrīla Sanatāna Gosvāmī, the revered leaders of the universal royal assembly of Vaiṣṇavas. They are unalloyed servants of the lotus feet of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, the purifier of the *jīvas* in Kali-yuga, who descended to distribute the benediction of His own devotional service.

### COMMENTARY



The dissolution of the material creation is called *saṁsthā*, of which Sūta Gosvāmī says there are four kinds—*naimittika*, *prākṛtika*, *nitya*, and *ātyantika*. The dissolution that comes at the end of Lord Brahmā's day is called *naimittika*, or occasional. The dissolution of the universe at the end of Lord Brahmā's life is called *prākṛtika*, or complete. The inexorable moment-by-moment progression of everything in the material world toward annihilation is called *nitya*, or continuous dissolution. And when an individual *jīva* gets free from both his subtle and gross bodies and enters the spiritual sky, that is called *ātyantika*, or ultimate dissolution, namely liberation. Having attained this state, one does not take birth again in the material world. Thus Śrīla Jīva Gosvāmī says that *ātyantika-laya* includes *mukti*, the ninth among the ten topics of *Śrīmad-Bhāgavatam* Śukadeva Gosvāmī enumerated in *Anuccheda* 56.

In *Sarva-saṁvādinī* Śrīla Jīva Gosvāmī states that, in addition to the dissolutions mentioned above, there is also a partial dissolution at the end of each *manv-antara*. To substantiate this statement he cites the *Viṣṇu-dharmottara Purāṇa*, *Śrīmad-Bhāgavatam*, and the *Bhārata-tātparya* of Śrī Madhvācārya. Part of the reference from the *Viṣṇu-dharmottara Purāṇa* (1.75.1-2) states:

*vajra uvāca*

*manv-antare parikṣiṇe yādṛṣi dvija jāyate*

*saṁavasthā mahā-bhāga tādṛśīm vaktum arhasi*

*mārkaṇḍeya uvāca*

*manv-antare parikṣīṇe deva manv-antareśvarāḥ*

*mahar-lokam athāsādyā tiṣṭhanti gata-kalmaṣāḥ*

King Vajra asked, "O *brāhmaṇa*, what is the situation of the world when a *manv-antara* ends? Please explain this to me."

Mārkaṇḍeya replied, "At the end of a *manv-antara*, the demigods appointed for that particular *manv-antara*, being free from sins, attain to Maharloka and reside there."

Mārkaṇḍeya goes on to explain that the seven sages, Manu, and Indra go to Brahmaloka, while the earth becomes submerged in a deluge. This description of the general annihilation at the end of each *manv-antara* is similar to the one given in the Twenty-fourth Chapter of the *Bhāgavatam*'s Eighth Canto. Śrīla Jīva Gosvāmī comments that the existence of a dissolution at the end of each *manv-antara* is further substantiated by the *Hari-varṇa Purāṇa* and commentaries on its chapters dealing with the subject of universal dissolution. Thus the dissolution at the end of a *manv-antara* can be categorized as *naimittika*, or occasional, because it occurs repeatedly with the changes of Manus. The *hetu*, or efficient cause of creation, is the *jīva*. The Supreme Lord has nothing to gain by creating this material world. He has His own transcendental abode where He engages in loving pastimes with His dear devotees. But for the welfare of those living beings averse to His devotional service, He has created this universe, where the *jīvas* are *avidyā-karma-kāraka*, acting out of ignorance and sustaining the universe. In that sense the *jīvas* are the efficient cause of the creation, even though they neither design nor produce it. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (7.5), *jīva-bhutām mahā-bāho yayedam dhāryate jagat*: "The living entities sustain the whole material world."

The Lord's ultimate purpose in creating the material world is to enable the *jīvas* to attain *bhakti* and thus get liberation from the cycle of repeated birth and death. Śukadeva Gosvāmī states this explicitly in *Śrīmad-Bhāgavatam* (10.87.2):

*buddhīndriya-manah-prāṇān janānām asrjat prabhuh  
mātrārtham ca bhavārtham ca ātmane 'kalpanāya ca*

The Supreme Lord created the material intelligence, senses, mind, and life airs of the living entities so that they could engage in sense gratification, undergo a cycle of repeated births to engage in fruitive activities, become elevated in future lives, and ultimately attain liberation.

From this we can see that the *jīva* is certainly not the *āśraya* of the universe. According to Śrīla Vyāsadeva's realization in trance, that position belongs to the Supreme Lord.

But if the Lord is the *āśraya* of this material world, wouldn't He also necessarily be in contact with Māyā and her creation? In answer to this, Śrī Sūta Gosvāmī says that the Supreme Lord is *apāśraya*, the transcendental shelter. In other words, He is the *āśraya*, but He is apart from Māyā. In the *Bhagavad-gītā* (7.4) the Lord describes His own material nature as *bhinnā prakṛti*, His separated energy. In His original form the Supreme Personality of Godhead is completely aloof from His creation, but as the Supersoul He witnesses and controls the activities of both the *jīvas* and Māyā.

Thus by His inconceivable potency He both associates with the creation and remains aloof from it. This He also confirms in the *Bhagavad-gītā* (9.4):

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitah*

This whole universe is pervaded by Me in My unmanifest form. All living beings are in Me, but I am not in them.

Yet even though the Lord, as the Supersoul, pervades the universe and controls it, He is neither in physical contact with it nor influenced by it.

In *Anuccheda* 53 Śrīla Jīva Gosvāmī showed that knowledge of the pure nature of the *jīva* is the first step in the science of God-realization. Here in *Anuccheda* 63 he substantiates this statement with two verses by Śrī Sūta Gosvāmī (quoted in *Anuccheda* 63.4).

In *Śrīmad-Bhāgavatam* (11.22.46) Lord Kṛṣṇa mentions the nine states of bodily existence the *jīva* experiences: conception, gestation, birth, infancy, childhood, youth, middle age, old age, and death. Although in his conditioned state



the *jīva* seems to associate with these nine states, he never actually does. Just as clay is the essential constituent of a pot yet still it exists independent of the pot, so the *jīva* animates his body yet still exists independent of the body and its nine states.

When a person knows that whether awake, dreaming, or merged in deep sleep, he remains distinct from the body's nine states he is qualified to walk on the path of God-realization. That is the stage of *athāto brahma-jijñāsā*—One who knows he is distinct from the body is qualified to inquire into the Absolute Truth (V.s. 1.1.1). This *anuccheda* gives two processes for self-realization. The word *svayam* (by oneself) implies the path of *jñāna*, in which one meditates on the self as different from everything else in the realm of *Māyā*. The *Bṛhad-āraṇyaka Upaniṣad* relates the history of a sage named Vāmadeva who followed this path, and the Eleventh Canto of *Śrīmad-Bhāgavatam* tells of another practitioner, Dattātreya.

The second process is implied by the word *yogena*, which means the path of *bhakti*. On this path one considers oneself different from the three states of existence—the waking state, the dreaming state, and the deep sleep state—and meditates on the Supersoul. This path is exemplified by Lord Kapiladeva's mother, Śrīmatī Devahūti, whose story is narrated in the Third Canto of *Śrīmad-Bhāgavatam*. Śrīla Jīva Gosvāmī concludes that the *āśraya* of everything is Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; He alone is the subject (*sambandhi-tattva*) of *Śrīmad-Bhāgavatam*.

Now begins a summary of *Śrī Tattva-Sandarbha*: The first eight *anucchedas*, which are in verse form, make up the invocation, or *maṅgalācarāṇa*. In these verses Śrīla Jīva Gosvāmī prays to his teachers and his worshipable Deity, and he also tells why he is writing the book and defines its subject and the qualifications for its readers.

In *Anucchedas* 9 through 26 Jīva Gosvāmī discusses Gaudīya Vaiṣṇava epistemology. He first points out that all human beings are subject to four defects that prevent them from acquiring perfect knowledge independently. Of the ten

means of gaining knowledge Śrīla Jīva accepts *śabda*, revealed scripture, as supreme, for it alone can give one perfect knowledge. He also accepts direct perception and inference as valid means of knowledge if they assist *śabda pramāṇa*. Since the *Vedas* are *śabda-brahman*, knowledge revealed by the Supreme Lord, they are the highest authority. But because they are now unavailable in their complete form, because they are cryptic, and because they can no longer be learned from representatives of a proper disciplic succession of teachers, Śrīla Jīva Gosvāmī recommends the *Purāṇas*, which, along with the *Rāmāyaṇa* and *Mahābhārata*, are the fifth *Veda*.

Next Śrīla Jīva shows that the *Purāṇas* have the same source, authority, and nature as the *Vedas*, and that, for people in this age, their simple language and universal accessibility render them an even better source of knowledge than the four *Vedas*. But the *Purāṇas* seem to contradict one another in various ways—for example, by glorifying different deities as most worshipable—and most of them lack a proper disciplic succession. By the process of elimination, therefore, in *Anuccheda* 18 Śrīla Jīva Gosvāmī proposes *Śrīmad-Bhāgavatam* as the most suitable *Purāṇa* for investigation.

From *Anuccheda* 19 to 26 Śrīla Jīva reveals the supreme qualities of *Śrīmad-Bhāgavatam* and shows how it is the most authoritative Vedic scripture, the ripened fruit of the desire tree of Vedic knowledge. The *Bhāgavatam* is based on *Gāyatrī*, the essence of the *Vedas*; it is also the natural commentary on the *Vedānta-sūtras*. In *Anucchedas* 27 and 28 Śrīla Jīva describes the basic scheme of the *Sandarbhās*, what sources he plans to refer to, and his method of analysis.

From *Anucchedas* 29 to 63 he establishes the following principles:

1. The subject matter of *Śrīmad-Bhāgavatam* is Lord Kṛṣṇa.
2. Lord Kṛṣṇa is the original Personality of Godhead.
3. He has multifarious potencies, which are divided into three main categories—internal, external, and marginal.
4. Māyā, His external energy, works under Him, but cannot

control Him.

5. The *jīvas* have been bound by Māyā.

6. The *jīvas* cannot transcend Māyā by their own power.

7. Surrender to the Lord is the *jīvas'* only means of liberation.

8. The goal of life is to attain *prema*, love of Kṛṣṇa.

To establish these eight principles, Śrīla Jīva Gosvāmī first examines the inner mood of Śrī Śukadeva Gosvāmī, the speaker of *Śrīmad-Bhāgavatam*. In *Anuccheda* 29 he quotes and analyzes Śrī Sūta Gosvāmī's prayers, which describe Śukadeva's realization and exalted position. Then, from *Anucchedas* 30 to 49 he examines the description of what Śrīla Vyāsadeva realized in trance, which is the basis upon which he composed *Śrīmad-Bhāgavatam*. While describing Vyāsa's trance, Śrīla Jīva Gosvāmī uses logic and scriptural reference in *Anucchedas* 34 to 43 to decisively refute the two primary doctrines of the Māyāvādīs. He also explains the real meaning and purpose behind the statements in scriptures describing oneness between the *jīva* and Brahman.

From *Anucchedas* 50 to 52 he shows that the subject of *Śrīmad-Bhāgavatam* is the nondual Supreme Reality by analyzing the second verse of its first chapter. In *Anucchedas* 53 to 55 he explains the nature of the *jīva*—namely, that the *jīva*, being a fractional part of Brahman, is conscious like Brahman but can never be equal to Brahman. Śrīla Jīva Gosvāmī explains that understanding this similarity between the *jīva* and Brahman is the initial step toward realizing the Absolute Truth.

From *Anuccheda* 56 on he examines the subject matter of *Śrīmad-Bhāgavatam* from another angle. Here he analyzes the ten topics of the *Bhāgavatam* citing Śukadeva Gosvāmī's list in the Second Canto and Sūta Gosvāmī's list in the Twelfth Canto. He shows that there is no clash of either spirit or content between these two great *Bhāgavatam* authorities. In their descriptions of the first nine topics, both Śukadeva and Sūta convey an understanding of the multifarious potencies and activities of the tenth item, the shelter of all, Lord Śrī Kṛṣṇa.

Thus from various angles Jīva Gosvāmī has established that *Śrīmad-Bhāgavatam* is the ultimate scriptural authority and that it teaches the following: Śrī Kṛṣṇa is the Supreme Personality of Godhead, devotional service is the process for attaining the supreme goal of life, and that supreme goal is pure unalloyed love of Godhead.

In the next three *Sandarbhas*, Śrīla Jīva Gosvāmī will further elaborate on *sambandhi-tattva*.

— HARI OM TAT SAT —

*aṣāḍhasya śīte pakṣe dvitīyāyāṁ rathotsave  
grahe vede randhre netre tīkeyam pūrṇatām gatā  
śrī-guror-mukhābjāc chrutvā śrī-haridāsacchāstriṇaḥ  
yathā-matiḥ kṛtā tīkā satām eṣā prasīdatām*

Thus ends the Śrī Jīva Toṣaṇī Commentary on *Śrī Tattva-Sandarbha*, the first book of *Śrī Ṣaṭ-Sandarbha*, by Śrīla Jīva Gosvāmī Prabhupāda.

## APPENDIX ONE

These are some scriptural references which establish Lord Caitanya Mahāprabhu as the Supreme Personality of Godhead.

-1-

*divijā bhuvi jāyadhvaṁ jāyadhvaṁ bhaktarūpiṇaḥ  
kalau saṅkīrtanārambhe bhaviṣyāmi śacīśutaḥ*

Lord Viṣṇu said: O demigods, in Kali-yuga take birth on the earth as devotees and perform My *kīrtana*, then I will appear as the son of Śacī Devī. (*Vāyu Purāṇa*, *Śeṣa khanda* 14.28)

The following three references are from *Bhakti-sāra-samuccayaḥ* written by Śrī Lokānandācārya, a disciple of Śrī Narahari Sarkāra, who was an intimate associate of Lord Caitanya:

-2-

*kali-ghora-tamaś-cchannān sarvācāra-vivarjitān  
śacī-garbhe ca sambhūya tāryiṣyāmi nārada*

O Nārada, appearing from the womb of Śacī Devī, I shall deliver the people of Kali-yuga, who will be covered by deep ignorance and thus devoid of good behavior. (*Vāmana Purāṇa*)

-3-

*muṇḍo gaurāḥ sudīrghāṅgas trīśrotastīra-sambhavaḥ  
dayāluḥ kīrttanagrāhī bhaviṣyāmi kalau yuge*

In Kali-yuga I shall appear on the bank of the Ganges in a golden form with a shaved head and a tall body. I shall be merciful to people, and I will perform *saṅkīrtana*. (*Matsya Purāṇa*)

-4-

*kṛṣṇa-caitanya-nāmnā ye kīrttayanti sakṛn-narāḥ  
nānāparādha-muktās te punanti sakalām jagat*

Persons who even once chant the name of Kṛṣṇa Caitanya become free from all offenses and purify the whole universe. (*Viṣṇu Yāmala*)

-5-

Śrī Baladeva Vidyābhūṣaṇa, in his commentary on *Viṣṇu-sahasranāma*, explains that these six names refer to Lord Kṛṣṇa Caitanya:

*sannyāsa-kṛc chamah śānto niṣṭhā-śāntiḥ-parāyaṇaḥ*  
(*Mahābhārata*, *Viṣṇu-sahasra-nāma* 75)

- a. *sannyāskṛt*: one who accepts the *sannyās* order of life.
- b. *śamah*: one who deliberates on the secret *prema* pastimes of Lord Hari.
- c. *śāntaḥ*: one who ceases from all other thoughts except Kṛṣṇa.
- d. *niṣṭhā*: in whom the devotees, who chiefly engage in *hari kīrtana*, have strong faith, or one who gives *niṣṭhā*, strong faith in *hari kīrtana*, to such devotees
- e. *śāntiḥ*: one who silences all opposing philosophies, such as monism.
- f. *parāyaṇaḥ*: one who is the destination of devotional mellows.

-6-

*suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadi*  
(*Mahābhārata*, *Viṣṇu-sahasranām* 92)

- a. *suvarṇa varṇaḥ*: one whose bodily hue is golden.
- b. *hemāṅgaḥ*: one whose bodily limbs are attractive like gold.
- c. *varāṅgaḥ*: one whose limbs are most beautiful.
- d. *candanāṅgādi*: one who wears sandalwood in place of armlets.

-7-

*pañcābde kṛṣṇa caitanye yajñamse yajñakārini*  
*baṅga-deśa-bhavo vipra īśvaraḥ śārdāpriyaḥ*

When Lord Kṛṣṇa Caitanya, the protector of the source of sacrifices, was five years old, there was a powerful Bengali *brāhmaṇa* who was very dear to mother Sarasvatī, the goddess of learning. (*Bhaviṣya Purāṇa*, 4.19.6)

-8-

*aham eva kalau vipra nityaṁ pracchanna-vigrahaḥ*  
*bhagavad-bhakta-rūpeṇa lokān rakṣāmi sarvadvā*

The Lord said: O Vipra (Mārkaṇḍeya Ṛṣi), in Kali-yuga, concealing My identity, I appear in the garb of a devotee and always give protection to My devotees. (*Nāradya Purāṇa* 5.47)

-9-

*matvā tvaṁ mayam ātmānaṁ pathan dvyaḥṣaram ucchakaiḥ  
gato-trapo madonmatto gaja-vad vicariṣyati*

Considering Himself as You (Rādhā), Kṛṣṇa will loudly recite the two syllables (Kṛṣ-ṇa). Being shamelessly intoxicated, He will wander like an elephant. (*Kṛṣṇa-yāmala* 28.65)

## APPENDIX TWO

# ANALYSIS OF THE DISPUTE OVER THE LENGTH OF THE BHĀGAVATAM (332 OR 335 CHAPTERS)

Some scholars disagree about the number of chapters in *Śrīmad-Bhāgavatam*. They consider chapters Twelve, Thirteen, and Fourteen of the Tenth Canto interpolated. These chapters describe the killing of Aghāsura, the stealing of the calves and cowherd boys by Lord Brahmā, and Brahmā's prayers to Lord Kṛṣṇa. The controversy is an old one and the dissenting scholars are a diverse group—some are *Bhāgavatam* commentators from the *Puṣṭi-mārga-sampradāya* of Vallabhācārya, some are from the *Madhva-sampradāya*, and others are from the *Śrī-sampradāya* of Rāmānujācārya. Of these, only the *ācāryas* of the *Vallabha-sampradāya* have gone to great lengths to substantiate that these three chapters are interpolated. Others have only mentioned in passing that they consider these chapters interpolated or have indirectly disapproved of them by not commenting on them.

In contrast, Gauḍīya *ācāryas*, along with *ācāryas* of the Nimbārka and Śaṅkara *sampradāyas*, and some other well-known commentators on *Śrīmad-Bhāgavatam*, consider the three chapters in question authentic. In the Gauḍīya line Śrīla Sanātana Gosvāmī's *Brhad-vaiṣṇava Toṣanī*, Śrīla Jīva Gosvāmī's *Vaiṣṇava Toṣanī*, and Śrīla Baladeva Vidyābhūṣaṇa's *Siddhānta Darpaṇa*, briefly state that the Gauḍīya-sampradāya regards the three chapters as authentic.

In the 19th century an *ācārya* in the Vallabha-sampradāya, Giridhara Lāl Gosvāmī, wrote a lengthy essay entitled *Adhyāya-traya-prakṣiptatva-samarthanam* (Evidence That the Three Chapters Are Interpolated). Not only did the author launch a systematic attempt to refute Śrīla Jīva Gosvāmī, but he depicted him as an *ācārya-drohi*—one who rebels against previous *ācāryas*. Lāl further claimed that Śrī Jīva was not even a devotee, what to speak of a recipient of Lord



Kṛṣṇa's mercy. He wrote, "Jīva Gosvāmī is unable to understand the learned opinion of Śrī Vallabhācārya."

There is a Sanskrit saying, *ācārya kṛtvā na nivartante*, "Ācāryas do not return to support their writings." Hence it is the duty of the followers to defend the valuable conclusions left by them. The three chapters in question are virtually the commentary on Vyāsadeva's statement, *kṛṣṇa's tu bhagavān svayam*—Kṛṣṇa is the original Supreme Person. If they are rejected, Śrīla Vyāsadeva's very purpose for writing the book would not be fulfilled. Lāl's critique virtually includes all points his predecessor *ācāryas* gave in their attempt to establish that the *Bhāgavatam* has only 332 chapters. Thus, if his essay is refuted, all such lesser ones will automatically collapse as per the logic called *pradhāna-malla-barhaṇa nyāya*—if the champion wrestler is defeated, then all other contenders are defeated. Here I shall give the gist of his views, then respond with the evidence given by the Gauḍīya *ācāryas*.

My purpose is not to criticize those who do not accept these three chapters as part of the *Śrīmad-Bhāgavatam*; rather it is to uphold the conclusive opinion of Jīva Gosvāmī. This I will do with logic, scriptural references, history, and the testimony of saintly persons. *Na hi nindā nindayitum pravartate api tu vidheyam stotum*, "The purpose of a critique is not to find fault in others; it is to establish the proper conclusion about the subject." The truth must be revealed to enlighten sincere students. *Yena iṣṭam tena gamyatām*, "Ultimately everyone is free to follow their desired path."

In one work which explains the gist of *Śrīmad-Bhāgavatam*, Śrī Vallabhācārya explains that three types of language are used therein: (1) *Samādhi bhāṣā*—the language of trance; (2) *Laukikī bhāṣā*—the language used in material descriptions; (3) *Anyabhāṣā*—language other than the above two. The last two support the first. (*Śrīmad-Bhāgavatārtha-prakaraṇam* 1.11,12):

*eṣā samādhi-bhāṣā hi vyāsasyāmitatejasah  
laukikī cānyabhāṣā ca samādheḥ poṣike tu te*

This verse indicates that in *Śrīmad-Bhāgavatam* repetitions and apparent contradictions will be found owing to the

fact that it is not all written in the *Laukīkī bhāṣā*, or the language of the common man. Therefore, in explaining this verse, Vallabhācārya says that in *Śrīmad-Bhāgavatam* it appears there is glorification of knowledge, contradiction between earlier and later parts, and defects of repetition, but in reality such is not the case. He says that this can be resolved by knowing that there are three types of languages.

Here the founder of *Puṣṭi-mārga* has recognized two types of apparent problems: (1) contradictory parts of a story, (2) repetition of some statements. Vallabhācārya and other commentators recognize these apparent problems in *Śrīmad-Bhāgavatam* and have tried to resolve them. In light of this, it is inconsistent that some commentators insist on labeling Chapters Twelve, Thirteen, and Fourteen as spurious by citing the same defects other commentators have resolved in other sections of the *Śrīmad-Bhāgavatam*. In the case of Śrīla Jīva Gosvāmī, he has resolved these contradictions in a simple manner, and thus he sees no reason for rejecting them. Lāl Gosvāmī sees this as an affront, however, and has made many harsh comments about Śrīla Jīva Gosvāmī.

The internal disharmony or contradiction in the *Śrīmad-Bhāgavatam* can be resolved if it is demonstrated that these chapters have been accepted by previous ācāryas. Then there is no reason for debate. Giridhara Lāl has also accepted this principle. Commenting on verses 10.11.10-20 he writes: "Some commentators have explained these eleven verses and some have not, but because they are found in the books and they are not against the topic under narration, we shall explain them." Then he comments on these eleven verses although they have been left out by even Vallabhācārya.

On the other hand, Śrīla Jīva Gosvāmī has reconciled the apparent inconsistencies of Chapters Twelve, Thirteen and Fourteen. Therefore he says there is no reason to consider these chapters spurious. If a commentator is unable to resolve the contradiction, it is because of his deficiency in scholarship and not receiving the grace of the Lord. Amazingly, Lāl tries to blame those who have solved the problem. Indeed it is

easier to label the three chapters spurious rather than delve into them and see how wonderfully they fit into *Śrīmad-Bhāgavatam*. It is said, *dhanañjaye hātakasam parīkṣā vidyāvataṁ bhāgavate parīkṣā*, "One's scholarship is tested in *Śrīmad-Bhāgavatam* just as gold is tested in fire."

To explain Lal's objections I begin with an extract from Śrīla Jīva Gosvāmī's *Vaiṣṇava Toṣaṇī*. In this way readers can have a better sense of Lal's objections. In commenting on *Bhāgavatam* 10.12.1 Jīva Gosvāmī writes:

We see no reason why some people do not accept the three chapters, i.e. Twelve, Thirteen, and Fourteen; and the six verses beginning with 10.6.35, and verse 10.6.44 which explain the liberation of Pūtana. These pastimes are known to people all over the land by hearing from their superiors. Numerous commentators of old as well as modern ones have explained these chapters. Some of these commentaries are *Vāsanā-bhāṣya*, *Sambandhokti*, *Vidvat-kāmadhenu*, *Suka-manoharā*, and *Paramaharṣa Priyā*. If someone says that these are not authentic, being unacceptable to their *sampradāya*, then, by the same logic, why not consider them authentic since they are accepted by other *sampradāyas*?

One cannot say that in the *Śrīmad-Bhāgavatam* Lord Kṛṣṇa is not mentioned as Aghabhid, the killer of Aghāsura, like Murabhid, the killer of Mura demon. In 3.15.23 of the *Bhāgavatam* He is called Aghabhit, the destroyer of the Agha demon or dispeller of sins, *yan na vrajanty aghabhido racanānuvādāc chr̥ṇvanti ye'nya-viṣayāḥ kukathā matighñih*. One cannot say that these pastimes described in the chapters in question are not mentioned in the *Bhāgavatam* list of the Lord's pastimes, because Śrīdhara Svāmī has mentioned them in his lists. Thus when Śrīdhara Svāmī says *dvātriṁśat trīṣatam ca yasya vilasat śākhā*, "It has 335 chapters," he does not mention that three chapters are not included, because his commentary is available with the chapter numbers mentioned and the same verses in them. Nor should one think that some other three chapters are to be accepted as interpolated. (Supporters of the interpolation theory have translated the word *dvātriṁśat trīṣatam* as 332, which it appears to be at a cursory look.) This phrase

has a *dvandva-samāsa* of the words *dvātrimśāt* (32), *traya* (3), and *śatāni* (hundreds)—*dvātrimśat ca trayaś ca śatāni* ca and the word *śatāni* (hundreds) means three hundred because in Sanskrit the plural means three or more. Here the number three is indicated by the *kapiñjala-ālabhana nyāya*,<sup>1</sup> otherwise the plural can mean any number over two and will remain ambiguous. If it is not accepted as a *dvandva-samāsa* the word should become *triśati* according to the grammatical rules and not *triśatam*.

These chapters should not be rejected because they go against the principle that demons killed by Kṛṣṇa attain liberation. (Aghāsura's liberation is described in the Twelfth Chapter after he was killed by Lord Kṛṣṇa. The Madhvites do not accept that demons Kṛṣṇa kills attain liberation. This is one of their reasons for rejecting these three chapters. They do not reject them on the claim that they were interpolated.) That the demons killed by Kṛṣṇa attain liberation is described in *Śrīmad-Bhāgavatam*.

*Bhagavad-gītā* 16.20 states:

*āsurīm yonim āpannā mūḍhā janmani janmani  
mām aprāpyaiva kaunteya tato yānty adhamām gatim*

"Birth after birth, attaining the species of demoniac life, O son of Kuntī, such deluded persons, not attaining Me, sink down to the most abominable type of existence."

This and other such verses state that demons go to the lower species not having attained Kṛṣṇa. If they had attained Kṛṣṇa, like the demons He killed, they would not go to the lower species. Thus it is said in *Śrīmad-Bhāgavatam* (2.7.34,35):

*ye ca pralamba-khara-dardura-keśy-ariṣṭa-  
mallebha-karṣa-yavanāḥ kapi-paundrakādyāḥ  
anye ca śālva-kuja-balvala-dantavakra-  
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ*

*ye vā mṛdhe samiti-śālina ātta-cāpāḥ  
kāmbhoja-matsya-kuru-srñjaya-kaikayādyāḥ  
yāsyanty adarśanam alam bala-pārtha-bhima-  
vyājāhvayena harinā nilayam tadīyam*

<sup>1</sup> *Vasante kapiñjalān ālabhet*. According to this Vedic injunction, one should perform sacrifice in the spring season with *kapiñjala* birds. The number is not indicated, but because it is in the plural case, three is accepted by the *Pūrva mīmāṃsakas*. Otherwise the statement remains unclear.

"All demonic persons like Pralamba, Dhenuka, Baka, Keśi, Ariṣṭa, Cāṇura, Muṣṭika, Kuvalayapīḍa, Kaṁsa, Kāla-Yavana, Narakāśura and Pauṇḍraka, great marshals like Śālva, Dvivida, Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha, and Rukmi, as also great warriors from Kāṁboja, Matsya, Kuru, Śrījaya and Kekaya, and other great heroes who would all fight vigorously carrying bows, either with Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. will attain liberation being killed by the Lord."

The pastimes in the three chapters are also described in the *Padma* and *Brahmāṇḍa Purāṇa*, therefore they cannot be rejected as if they are not mentioned in other scriptures. Also, the sites where these pastimes occurred are still popularly known in Vṛndāvana. We have no reason to reject the liberation of Aghāśura thinking that it is not possible for a demon to achieve a destination similar to the one attained by a devotee. Besides, pure devotees do not covet such liberation, as is known from hundreds of verses. For example, *Bhāg.* 3.15.48:

*nātyantikam viganayanty api te prasādam  
kintv anyad arpita-bhayam bhruva unnayais te  
ye 'nga tvad-aṅghri-śarana bhavataḥ kathāyāḥ  
kirtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ*

"Persons who are very expert and have knowledge of pure devotional service engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and hearing. Such persons do not care even for Your mercy in the form of liberation, to say nothing of other less important benedictions like the happiness of the heavenly kingdom, which are destroyed just by a flick of your eyebrow."

The six verses explaining that Pūtānā attained the position of mother should not be rejected by those who are aware of the glory of such a post, thinking that such a destination is not possible for her. It should be known that she attained such a place due to the *sad-veśa*, or the saintly dress of a *gopī*, as is clear from *Bhāg.* 10.14.35:

*eṣāṁ ghoṣa-nivāsinām uta bhavān kim deva rāteti naś  
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati*

*sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā  
yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāśayās tvat-kṛte*

"My mind becomes bewildered when I think what reward other than You could be found anywhere. You are the embodiment of all benedictions. Even Pūtanā and her family members, in exchange for her disguising herself as a *gopī* (female devotee), have attained you. So what will You give to these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated to You?"

Here the real cause of Pūtanā's liberation was her dressing as a *gopī*, so only the position of *gopī* is being glorified. Vijayadhvaja Tīrtha's attempt to reconcile the verses describing Pūtanā's liberation with his understanding is unsatisfactory.

One should not be bewildered just by reading the word *gopī*, referring to the women whose breasts Lord Kṛṣṇa suckled during the one year period of the *Brahma-vimohana-līlā*, and conclude that He could not have engaged in the *rāsa* dance with the same *gopīs*. The *gopīs* whose breasts He suckled were of the same age as mother Yaśodā, while those with whom He danced were His age. Thus there is no contradiction. In these chapters the glories of devotion, the devotees, and the Lord have been explained in an extraordinary manner, but these can be realized only by the special mercy of the Lord, hence these are very secret pastimes, as said by Śrī Śuka (*Bhāg.* 10.13.3):

*śṛṇuṣvāvahito rājann api guhyam vadāmi te  
brūyuh snigdhasya śiṣyasya guravo guhyam api uta*

O king, kindly hear me with great attention. Although the activities of the Lord are confidential, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

This is enough of an explanation.

In *Bṛhad Vaiṣṇava Toṣaṇī*, Śrīla Sanātana Gosvāmī points out that the Tattva-vādī Vaiṣṇavas, who consider liberation

the supreme goal of life, are intolerant of these three chapters and the seven verses concerning Pūtanā's destination, for they describe demons attaining liberation and Lord Kṛṣṇa's sucking the breasts of the elderly *gopīs*.

Sanātana Gosvāmī responds to the objection that Lord Kṛṣṇa cannot perform *Rāsa-līlā* with the same *gopīs* whose breasts He suckled when He expanded Himself into cow-herd boys during the *Brahma-vimohana līlā*. Those *gopīs* are on the same level as mother Yaśodā and are not the same beloved young girlfriends with whom Kṛṣṇa engaged in conjugal pastimes.

As Jīva and Sanātana Gosvāmīs make no mention of Vallabhācārya in their explanations, it is clear they were not trying to refute him. Sanātana Gosvami does, however, mention the followers of Madhvācārya known as Tattva-vādis. Considering this, the *Puṣṭi-mārga ācāryas* should not be offended by Jīva Gosvāmī's conclusion nor attack him caustically as Giridhara Lāl has done.

In his essay, Giridhara Lāl mentions Śrīla Baladeva Vidyābhūṣaṇa making it clear that Baladeva predated him. Thus he had the advantage of hearing the previous arguments and counter-arguments. His critique is in Sanskrit and a complete translation would be excessive and impractical, so what follows is the gist of his arguments that the *Bhagavatam* has only three hundred thirty-two chapters. The response follows each point.



**A** It is clear that these three chapters are interpolated because of two defects: former and latter statements do not match, and repetition—the same verse appears at the end of the Eleventh and Fourteenth Chapters:

*evam vihāraiḥ kaumāraiḥ kaumāraṁ jahatur vraje  
nilāyanaiḥ setu-bandhair markatoplavanādibhiḥ*

In this way Kṛṣṇa and Balarāma passed their childhood, below age five, in the land of Vṛndāvana playing hide-and-seek, building play-bridges, jumping about like

monkeys, and engaging in many other such games with the cowherd boys. (*Bhāg.* 10.11.59 and 10.14.61)

The first verse of the fifteenth chapter reads:

*śrī-śuka uvāca  
tataś ca pauganda-vayaḥ-śritau vraje  
babhūvatus tau paśu-pāla sammatau  
gāś cārayantau sakhibhiḥ samam padair  
vṛndāvanam puṇyam atīva cakratuḥ*

Sukadeva Gosvāmī said: Thereafter when Kṛṣṇa and Balarāma reached the *pauganda* age (six years) while living in Vṛndāvana, the cowherd men gave Them permission to tend the cows. In this way tending the cows in the company of Their friends, the two boys made the land of Vṛndāvana most auspicious by marking it with Their lotus feet.

Thus there is a proper continuity between the last verse of the Eleventh Chapter and the first verse of the Fifteenth, because the earlier verses speak of Kṛṣṇa and Balarāma passing the *kaumāra* age (below five) and the later verses speak of Their entering the *pauganda* age (above five). The interim three chapters describe Their *kaumāra* pastimes and therefore they do not fit after the above quoted final verse of the Eleventh Chapter. Thus the repetition of the same verse at the end of the Fourteenth Chapter shows that Śrī Śukadeva Gosvāmī did not speak these three chapters.

Vallabhācārya says they were added later to excite people by presenting such wondrous pastimes. Śrī Śukadeva Gosvāmī, being a perfected sage cannot forget his earlier statement that Lord Kṛṣṇa gave up the *kaumāra* stage. Nor is it possible that he forgot to speak these three chapters and only after speaking verse 10.11.59 did he suddenly remember to narrate them.

#### RESPONSE



Verse 10.11.59, *evam vihāraiḥ kaumāraiḥ*, is repeated at the end of Chapter Fourteen because of Śukadeva's ecstasy after telling the wonderful *brahma-vimohana-līlā*. Śrīla



Vyāsadeva has declared the *Śrīmad-Bhāgavatam* is the mature fruit of the tree of Vedic knowledge and it is full of *rasa*. In *Anuccheda* 29 of *Tattva-Sandarbha*, Śrīla Jīva Gosvāmī describes how Śukadeva Gosvāmī gave up his attachment to impersonal Brahman after hearing the beautiful pastimes of the Supreme Personality of Godhead, *svasukha-nibhṛta-cetās tad vyudastānya-bhāvo'py ajita-rucira-līlā kṛṣṭasārastadīyam* (*Bhāg.* 12.13.68). He tasted the *rasa* of the *Bhāgavatam* by reciting it, and was completely immersed in it as is stated in the *Padma Purāṇa*, *Uttarakhaṇḍa*, *Bhāgavata-mahātmya* (6.101), *rasa-pravāha-saṁsthena śrīśukeneritā kathā*: "The *Śrīmad-Bhāgavatam* was recited by Śrī Śuka, who was absorbed in the flow of *rasa*." There are similar statements in the *Bhāgavatam* (10.80.5):

*sūta uvāca*  
*viṣṇu-rātena samprṣṭo bhagavān bādarāyaṇiḥ*  
*vāsudeve bhagavati nimagna-hṛdayo 'bravīt*

Thus questioned by King Parīkṣit, the powerful sage Śukadeva, son of Vyāsa, replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

According to the rules of rhetoric, although repetition of a word or verse is considered a defect in poetry, there are certain exceptions to the rule. The *Sāhitya-darpaṇa* (7.19), a standard work on rhetoric lists eleven exceptions:

*vihitasyānuvādyatve viṣāde vismaye krudhi*  
*dainye 'tha lātānuprāse 'nukampāyām prasādane*  
*arthāntara-saṅkramita-vācye haṛṣe 'vadhārane*

A repetition is not considered a defect in (1) restating the subject; (2) distress; (3) surprise; (4) anger; (5) dejection; (6) *lātānuprāsa* (a type of alliteration); (7) showing mercy; (8) pleasing someone; (9) *arthāntar-saṅkramita-vācya-dhvani*; a type of implied meaning; (10) happiness; and, (11) and confirming something.

The pastimes described in Chapters Twelve, Thirteen, and Fourteen of the Tenth Canto are very wonderful and certainly aroused deep ecstatic feelings in Śukadeva Gosvāmī causing him to lose external consciousness.

*śrī sūta uvāca*  
*ittham sma prṣṭaḥ sa tu bādarāyaṇis*  
*tat smāritānanta-hṛtākhillendriyaḥ*  
*kṛcchrāt punar labdha-bahir-dṛṣiḥ śanaḥ*  
*pratyāha tam bhāgavatottamottama*

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Māhārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Māhārāja Parīkṣit about Kṛṣṇa (*Bhāg.* 10.12.44).

Commenting on this verse, Śrīla Jīva Gosvāmī writes that the word *punaḥ* (again) indicates that he went into such a state time and again. Lāl comments that the word *kṛcchrāt* (with difficulty) means that they had to play musical instruments to bring Śukadeva back to external consciousness. *Kṛcchrāt kara-tāla-dundubhī-śaṅkhādi-vādyā-yutastotrādi-prayāsāt punaḥ śanaḥ labdhā bahir dṛṣiḥ dṛṣiḥ yena saḥ.* Therefore, Sukadeva's repetition of the verse falls within one of the exceptions listed above. Hence there is no defect.

Other examples of verses being repeated in the *Bhāgavatam* are in the Seventh Canto where Nārada Muni instructs Yudhiṣṭhira Māhārāja and repeats three verses twice (7.10.48-50 are repeated in 7.15.75-77). No commentator ever labeled these verses spurious because they are repeated. Nārada Muni here gives instructions on *vaṁśāśrama*—not on some wonderful esoteric pastimes of Kṛṣṇa. Still he repeats these verses to give stress. Why then should it be considered spurious if Śrī Śuka repeats one verse, especially when speaking about one of Lord Kṛṣṇa's most wonderful pastimes which bewildered even Lord Brahmā and caused Śukadeva to go into ecstasy?

Moreover, the last verse of the Eleventh Chapter of the Tenth Canto is not found in some editions of the *Bhāgavatam*. The *Anvitārtha Prakāśa* commentary states, *ayam śloko na sārvaśrīka*, "This verse is not found in all editions." That refutes

Lāl altogether. Still, if these three chapters were interpolated then it is unlikely that the person who did it would make such obvious mistakes that they could be so easily detected. Instead of writing long essays to disprove these three chapters, it would have been more proper for them to reject the fifty-ninth verse of the Eleventh Chapter. But as stated earlier, the real reason the authenticity of these chapters is challenged is that they go against their philosophy.

Again, verses 8.9.28 and 8.10.1 have the same meaning although composed differently. They are only separated by one verse and yet no one considers 8.10.1 interpolated. The verse *arthe hy avidyamāne 'pi* is spoken five times in *Bhāgavatam*—once by Lord Kapila in the Third Canto, twice by Nārada Muni in the Fourth Canto, and twice by Kṛṣṇa in the Eleventh Canto. This repetition is simply to give emphasis.

Repetition also appears when the speaker tells about someone he has strong loving feelings for. In such cases the narrative is not handled in strict chronological order, because the *bhāva*, or the mood of the speaker, is what guides the narration. Thus the Tenth Canto is not meticulously chronological, nor is it necessarily without repetition.

**B** In the Third Canto, Uddhava does not mention these pastimes found in the disputed chapters during his meeting with Vidura. They are also not mentioned in Sūta's list of the Lord's activities in the Twelfth Canto, nor in Brahmā's list in the Second Canto, nor are they in the list of pastimes imitated by the *gopīs* when Lord Kṛṣṇa disappeared from the *rāsa* dance.

#### RESPONSE



One should not assume that these lists intend to include all of Kṛṣṇa's pastimes. It does not follow therefore, that since the lists given by Uddhava, Sūta Gosvāmī, and Brahmā do not include the pastimes from the disputed chapters, and that since the *gopīs* did not imitate them, the chapters are interpolated. Sūta Gosvāmī's list, (*Bhāg.*12.12.27-40), is the

most exhaustive, as he gives a summary of the Tenth Canto. Still, it does not include all the pastimes described, such as:

- The Lord's name-giving ceremony
- The Lord's mercy on Kubjā
- The killing of the washerman
- The story of the Syamantaka jewel and the marriage of Jāmbavatī and Satyabhāmā
- The liberation of King Nrga
- The marriage with Laxmaṇā by shooting the fish
- Kṛṣṇa's dealings with Sudāmā Vipra
- The Lord's trip to Kurukṣetra to meet the cowherd people
- The kidnapping of Subhadra
- The Lord's trip to Mithilā
- The return of the six sons of Devakī from Yamapurī
- The Lord's visit to Māhā-viṣṇu with Arjuna
- Lord Balarāma's pilgrimage tour
- The killing of Romaharṣaṇa Sūta
- The release of Sāmba from the Kauravas

Those who reject *aghāsura-mokṣa* and *brahma-mohana* on the basis of their not being mentioned in any of the lists of Kṛṣṇa's pastimes must then also consider the above fourteen pastimes spurious for the same reason, otherwise, their argument is inconsistent.

The *gopīs* and Uddhava, being guided by their *bhāva* (emotional state), and not by a sense of accuracy, recalled specific pastimes for their own satisfaction, so to expect a complete list from them is illogical. Except for Sūta Gosvāmī, who was giving a summary of the whole *Bhāgavatam*, no one was attempting to list Kṛṣṇa's pastimes *in toto*. Even so, Even Sūta's list was not all-inclusive, as already shown.

**C** Śrīnātha Cakravartī writes in his commentary on *Śrīmad-Bhāgavatam*, called *Caitanya-mata-Maṇjuṣā*, that the liberation of the Yamala-arjuna trees is not mentioned in Sūta's Twelfth Canto list of the Lord's pastimes. Similarly, the killing of Aghāsura and the *brahma-vimohana līlā* are not included in that list, as they are very confidential pastimes. This is a hasty statement born of zeal because Brahmā does mention the *yamala-arjuna-līlā* in verse 2.7.27.

Verse 10.26.7 states that the *gopas* related this pastime, and verse 10.30.23 mentions that the *gopīs* imitated it. So even if not mentioned in the Twelfth Canto, it is mentioned elsewhere, but *aghāsura-līlā* is not mentioned anywhere; therefore, it is not part of *Śrīmad-Bhāgavatam*.

### RESPONSE



Śrīnātha Cakravartī was an associate of Lord Caitanya and the initiating guru of Kavi Karmapūra. Regarding the omission of the *Yamal-arjuna-līlā* from Sūta Gosvāmī's list, Lāl says that Śrīnātha Cakravartī made a hasty statement "because of zeal," and cites the Second and Tenth Cantos to refute him. But it is Lāl who is hasty to criticize Śrīnātha who only points out that the pastime is not included in the Twelfth Canto list. He does not claim that the pastime is not mentioned elsewhere.

Furthermore, in some editions of *Śrīmad-Bhāgavatam* *aghāsura* and *brahma-vimohana līlās* are mentioned in Sūta Gosvāmī's list. Therein verse 12.12.23 contains the line, *aghāsurbadho dhātrā vatsapālāva-gūhanam*, which translates as "The killing of Aghāsura and Lord Brahmā's hiding the cowherd boys." Commentaries on this edition include *Krama-Sandarbha*, *Sārārtha Varṣinī*, *Bhakta Manoranjanī*, *Vaiṣṇava Toṣaṇī*, *Bhāgavat Candrikā* and so on.

**D**

The bewilderment of Brahmā goes against his own statement in the Second Canto (2.6.34):

*na bhāraṭi me 'nga mṛṣopalakṣyate*  
*na vai kvacin me manaso mṛṣā gatih*  
*na me hr̥ṣīkāṇi patanty asat-pathe*  
*yan me hṛdautkanṭhya-vatā dhṛto hariḥ*

"O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, within my heart, with great zeal, whatever I say has never proven false; nor my mind ever makes false decisions; nor are my senses ever attracted to the illusory objects.

Since Brahmā has realized knowledge about the Lord, it is ludicrous for him to test Lord Kṛṣṇa (as in *brahmā-vimohana līlā*). Indeed Lord Brahmā was already blessed by the Lord as stated below (2.9.37):

*etan matam samātiṣṭha paramēṇa samādhinā  
bhavān kalpa-vikalpeṣu na vimuhyati karhicit*

O Brahmā, just remain fixed in this conclusion by fixed concentration of mind and you will not be disturbed in the various types of creations in different *kalpas*.

Also, it cannot be said that this blessing was applicable only in the matter of creation, since that goes against verses 30-32 of the same chapter:

*yāvat sakhā sakhyur ivaśa te kṛtaḥ  
prajā-visarge vibhajāmi bho janam  
aviklavas te parikarmani sthito  
mā me samunnaddha-mado 'ja māninaḥ*

O my Lord, You have shaken hands with me just as a friend with a friend. I shall be occupied in Your service creating different types of living entities without any disturbance. I therefore pray that while engaged in this service I may not become overly proud considering myself as unborn.

*śrī-bhagavān uvāca  
jñānam parama-guhyam me yad vijñāna-samāvitam  
sa-rahasyam tad-aṅgam ca grhāṇa gaditam mayā*

The Personality of Godhead said: Knowledge about Me, including its realization, is most confidential. Take it from Me, along with its secret meaning and its limbs as I describe it to you.

*yāvān aham yathā-bhāvo yad-rūpa-guṇa-karmakāḥ  
tathaiva tattva-vijñānam astu te mad-anugrahāt*

By My mercy let true knowledge about Me, as I am, about My existence, form, qualities, and activities become available to you.

Proof that Lord Brahmā has full understanding about Lord Kṛṣṇa's supreme position is furnished by his own words (*Bhāg. 2.7.27*):

*tokena jīva-haranam yad ulūki-kāyās  
 trai-māsikasya ca padā śakato 'pavṛttaḥ  
 yad riṅgatāntara-gatena divi-sprśor vā  
 unmūlanam tv itarathārjunayor na bhāvyaṃ*

Kṛṣṇa is the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Pūtanā when He was just a baby? How could He kick over a cart with His leg when He was only three months old, or uproot a pair of *arjuna* trees, so high that they touched the sky, by merely crawling in between them? No one else but the Lord could do such miraculous activities.

Thus Lord Brahmā lacks the independence to test Lord Kṛṣṇa.

### RESPONSE



Lord Brahmā was blessed by Lord Kṛṣṇa not to be bewildered by Māyā. Moreover Brahmā is in complete knowledge of Lord Kṛṣṇa. So how can Brahmā get bewildered? In *Bhāg.* 2.9.29-30 Lord Brahmā asked a boon to remain free from pride while creating. From *Bhāg.* 2.9.37 it is clear that the Lord's blessing protected him from Māyā only in the matter of creating and not while participating in the Lord's pastimes. Those with a thorough understanding of the science of transcendental knowledge know that the Lord has two Māyā potencies, Mahā-māyā and Yoga-māyā. Mahā-māyā causes bewilderment and ignorance and makes the living entity a nondevotee.

Yoga-māyā also makes one forget Kṛṣṇa as the supreme master, replete with all opulences, but this is to facilitate the devotee's participating in the Lord's pastimes. By the influence of Yoga-māyā, the devotee does not understand that Kṛṣṇa is the supreme controller and that "I am His servant," because if devotees always think of Kṛṣṇa as the Supreme Lord there could not be intimate pastimes of friendship and so forth. Only the majestic pastimes of master and servant would exist. An example of Yoga-māyā is seen in *Śrīmad-Bhāgavatam* 10.45.1: *śrī śuka uvāca*

*pitarāv upalabdhārthau viditvā puruṣottamaḥ  
 mā bhūd iti nijām māyām tatāna jana mohinīm*

Sukadeva Gosvāmī said: Understanding that His parents have become aware of His opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He spread His Yoga-māyā, which bewilders His devotees.

Vallabhācārya divided *māyā* into three—*vimukha-jana-mohinī*, or that which bewilders the nondevotees, *svajana-mohinī*, or that which bewilders the Lord's devotees, and *sva-mohinī*, or that which bewilders the Lord. In Gauḍīya Vaiṣṇava terminology the first is designated as Mahā-māyā and the other two as Yoga-māyā. The Vaiṣṇava ācāryas have accepted similar divisions of the Lord's *māyā*. Thus it is not an inexplicable novelty that Brahmā was bewildered by Yoga-māyā so that he could enhance Lord Kṛṣṇa's pastimes in Vraja.

Giridhara Lāl's commentary on *Bhāgavatam* 2.9.36 further reveals his critical nature, on account of which he forgot his own explanation. While commenting on 2.9.28, he writes that Lord Brahmā requested the Supreme Lord to bless him that in the work of creation he should not become bound by pride. In *Bhāg.* 2.9.36, beginning with *etat*, the Lord grants Brahmā's request, telling him to be fixed in transcendental meditation on the philosophy spoken of in the preceeding four verses, the *Catuḥ ślokī Bhāgavatam*. The Lord says that if Brahmā would always think in this way, he would not become possessed by lust, anger, and pride. Lāl concludes "It must be understood therefore that if Brahmā is overcome by lust, anger, and pride on occasion, it is from his forgetting this message."

Lāl says that the Lord's blessing applies only to the act of creation. And interestingly, he even says that sometimes because of forgetting this knowledge, Lord Brahmā may be captured by Māyā, although this is the very objection he raised earlier—that Brahmā is blessed by the Lord and cannot be caught by Māyā.

What to speak of Brahmā, even mother Yaśodā was bewildered by *yogamāyā* when Kṛṣṇa showed her the whole universe within His mouth (*Bhāg.* 10.8.42):



*aham mamāsau patiṛeṣa me suto  
vrajeśvarasyākhila-vitta-pā satī  
gopyaś ca gopāḥ saha-go-dhanāś ca me  
yan-māyayettham ku-matiḥ sa me gatiḥ*

It is by the influence of the Supreme Lord's Māyā that I am wrongly thinking I am Yaśodā, Nanda Mahārāja is my husband, Kṛṣṇa is my son, I am the wife of Nanda Mahārāja, all his wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

Commenting on this verse, Lāl accepts that the amount of bliss mother Yaśodā experiences in thinking of Kṛṣṇa as her son far surpasses that experienced by considering Him the Supreme Lord. Knowing this, Lord Kṛṣṇa expanded His Vaiṣṇavī-māyā which constitutes His internal potency. And further (10.8.43):

*ittham vidita-tattvāyām gopikāyām sa īśvaraḥ  
vaiṣṇavīm vyatanon māyām putra-sneha-mayīm vibhuh*

In this way when mother Yaśodā, the *gopī*, understood the real truth, the Supreme Master, the Lord spread His Vaiṣṇavī-māyā on mother Yaśodā, who was very affectionate towards Him.

What's more, even Lord Kṛṣṇa was bewildered for a *muhūrta* (48 minutes), while fighting Śālva (*Bhag.* 10.77.23, 24,28):

*nīsamya vipriyam kṛṣṇo mānuṣīm prakṛtiṁ gataḥ  
vimanasko gṛṇī snehād babhāṣe prākṛto yathā*

*katham rāmam asambhrāntam jivājeyam surāsuraliḥ  
śālvenālpīyasā nītaḥ pitā me balavān vidhiḥ*

*tato muhūrtam prakṛtāv upaplutaḥ  
sva-bodha āste sva janānuṣaṅgataḥ  
mahānubhāvas tad abudhyad āsurīm  
māyām sa śālva-prasṛtām mayoditām*

When He heard this disturbing news, Lord Kṛṣṇa, who was playing the role of a mortal man, showed sorrow and compassion. Out of love for His parents He spoke the following words like an ordinary conditioned soul,

Balarāma is ever vigilant, and no demigod or demon can defeat Him. So how could this insignificant Śālva defeat Him and abduct My father? Indeed, fate is all powerful.

By nature Lord Kṛṣṇa is full in knowledge, and He has unlimited powers of perception. Yet for a *muhurta*, out of great affection for His loved ones, He remained absorbed in the mood of an ordinary human being. He soon recalled, however, that this was all a demoniac illusion engineered by Maya Dānava and employed by Śālva.

But the ultimate answer to this question is given by Śrī Śukadeva in verse 10.77.32:

*yat-pāda-sevorjitayātma vidyayā  
hinvanty anādyātma-viparyaya-graham  
labhanta ātmīyam anantam aiśvaram  
kuto nu mohaḥ paramasya sad-gateḥ*

By virtue of self-realization fortified by service rendered to His feet, devotees of the Lord dispel the bodily concept of life, which has bewildered souls without beginning. Thus they attain eternal glory in His personal association. How then, can that Supreme Truth, the destination of all genuine saints, be subject to illusion?

Śukadeva's question is rhetorical. It means the Lord can never be bewildered by illusion, but for His pastimes He agrees to become the subject of His own *yogamāyā* potency. One is further advised to consider Lord Brahmā's statement in 2.7.42:

*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ  
sarvātmanāśrita-pado yadi nirvyalīkam  
te dustarāṁ atitaranti ca deva-māyāṁ  
naiśāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord, but those who are attached to the body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

Whether Brahmā's bewilderment was because of his forgetfulness of the Lord or by the independent will of the Lord, it

is not against the narrations and principles established in the *Śrīmad-Bhāgavatam*. Further, because this pastime is related in the *Padma Purāṇa*, which is accepted by Lāl, as he quotes the *Padma Purāṇa* in this regard, it cannot be against the conclusions of the scriptures.

As stated earlier, when the Lord wants to enjoy His humanlike pastimes, He takes help from *yogamāyā*. Otherwise He cannot engage in pastimes like stealing butter, feeling hungry, and so on, because He owns everything and hunger cannot touch Him. On the words *ātma-māyā* (*Bhāg.* 10.3.46), the son of Vallabhācārya, Śrī Viṭṭhalnātha, comments:

Just as the illusory energy, *Māyā*, the cause of material bondage, makes one forget one's real nature and causes attachment to the material world, in the same way this *ātma-māyā* makes a devotee forget his nature (as servant of the Lord) and causes attachment to the Lord (in a particular relationship). Because of the common attribute of making the *jīva* forget his identity, the *ātma-māyā* is also called *māyā*.

Vallabhācārya also says that *māyā* is of three types—*svamohinī*, which bewilders Kṛṣṇa; *svajanamohinī*, which bewilders the devotees; and *vimukhajanamohinī*, which bewilders the nondevotees. In the Gauḍīya-sampradāya, *svamohinī* and *svājanamohinī* corresponds to *Yoga-māyā*, which is the Lord's internal potency, and *vimukhājanamohinī* is *Mahā-māyā*, the external potency of the Lord. If Lord Brahmā is bewildered by the internal potency of Lord Kṛṣṇa that is not out of the ordinary; it is consistent with so many other pastimes in the *Śrīmad-Bhāgavatam*.

This also clears up the objection that the Lord did not keep His promise to Lord Brahmā, for His promise was in reference to *Māyā* and not to *Yoga-māyā*. Moreover, the Lord is independent and supremely powerful. Mundane considerations of morality, ethics and so forth cannot be projected on Him. God is transcendental to all such considerations. Hence, even if He did not keep a promise made to Lord Brahmā, there is no blemish in His divine character. Rather, it becomes yet another facet of His wonderful pastimes. In

this particular case, however, Lāl is proven wrong because the Lord did keep His promise to Lord Brahmā. Lāl has unfortunately confused the *Māyā śakti* with the *yogamāyā śakti* of the Lord.

**E** You (Jīva Gosvāmī) are jumping over your own *ācāryas* and thus you are a rebel, *ācārya-drohī*, because Śrī Madhvācārya, your own *sampradāya ācārya*, did not accept those chapters nor did Śrī Vijayadhvaia.

#### RESPONSE



Madhvācārya neither commented on these chapters nor said they were interpolated. If his not commenting on the three disputed chapters is the test of interpolation, then chapters eleven and fifteen, and many others throughout the *Bhāgavatam* should be considered spurious because Madhvācārya did not comment on them either. Vijayadhvaia, an *ācārya* in the same *sampradāya*, without explanation also did not comment on these chapters and never said they were spurious.

Giridhara Lāl counts Madhvācārya and Vijayadhvaia among those who regard these chapters spurious. Madhvācārya's *Bhāgavatam* comments are brief and on select verses, thus his neglecting to comment on these chapters does not substantiate Lāl's thesis. In the case of Vijayadhvaia, scholars question the edition of *Bhāgavatam* he commented on. In some places it shows extra verses, nay, extra chapters, and in other places many verses are missing. Even Madhvitae have doubts about the edition he used. For example, the publisher of *Bhāgavata tātparya* of Śrī Madhvācārya has written:

Although previously the original reading according to Vijayadhvaia was published, which is available, that is neither according to Vijayadhvaia nor according to Bhāṣya (*Bhāgavata tātparya* of Madhvācārya). Vijayadhvaia's reading is strewn with defects. In certain places it appears as if someone who did not have good knowledge of the original has interpolated it and thus it appears doubtful, not very fine, and in places even contradictory to

*Bhāgavata tātparya*. ... At present the correct reading of Vijayadhvaja needs to be examined. ... (*Sārva Mūla Granthā* Volume III, Udupi, 1980.)

Thus writes Govindācārya, a scholarly and staunch follower of Śrī Madhvācārya. Lāl would not have had better access to Madhva-sampradāya's manuscripts than this author.

Śrī Madhvācārya and Vijayadhvaja do not explicitly declare these chapters interpolated, but from the statement of Śrīla Sanātana Gosvāmī it is clear they avoided them. The reason, however, is not because they considered them interpolated but because the chapters go against their philosophical conclusions. Madhvācārya and his followers do not accept that demons killed by Kṛṣṇa can attain liberation. The following verses make it clear, however, that this is not the verdict of *Śrīmad-Bhāgavatam*.

*sa nityadodvigna-dhiyā tam īśvaram  
pibann adan vā vicaran svapañchvasan  
dadarśa cakrāyudham agrato yatas  
tad eva rūpam duravāpam āpa*

Kamsa was always disturbed by the thought that the Supreme Lord would kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King always saw the Lord before him with the disc weapon in His hand. Thus Kamsa achieved the rare boon of attaining a form like the Lord's. (*Bhāg.* 10.44.39)

*tathaiva cānye nara-loka-virā  
ya āhave kṛṣṇa-mukhāravindam  
netraih pibanto nayanābhirāmam  
pārthāstra-pūtāḥ padam āpur asya*

Certainly other fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa so pleasing to the eyes, they achieved the abode of the Lord. (*Bhāg.* 3.2.20)

*ye vā mrdhe samiti-śālina ātta-cāpāḥ  
kāmbōja-matsya-kuru-srījaya-kaikayādyāḥ  
yāsyanty adarśanam alam bala-pārtha-bhīma-  
vyājāhvayena hariṇā nilayam tadyam*

All demonic persons like Pralamba, Dhēnuka, Baka, Keśi, Aṣṭa, Cānura, Muṣṭika, Kuvalayapiḍa, Kamsa, Kāla-Yavana, Narakāśura and Pauṇḍraka, great marshals like Śālva, Dvivida, Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha, and Rukmi, as also great warriors from Kāmboja, Matsya, Kuru, Srījaya and Kekaya, and other great heroes who would all fight vigorously carrying bows, either with Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. will attain liberation being killed by the Lord. (*Bhāg.* 2.7.34)

On the strength of these verses one may safely conclude that claims that demons killed by Kṛṣṇa do not attain liberation, or that Pūtānā could not attain the status of the Lord's mother and so forth, are not grounds for rejecting the said chapters as interpolated. Further, although Śrīla Jīva Gosvāmī comes in the Madhva-sampradāya, as a follower of Mahāprabhu Śrī Caitanya, he belongs to an offshoot of Madhva's line. Naturally there are some philosophical differences as evidenced by the *dvaitavāda* of Madhvācārya and the *acintya-bhedābheda-vāda* of Śrīman Mahāprabhu. Hence, to accuse Śrīla Jīva Gosvāmī of being a rebel and envious of previous *ācāryas* like Śrīla Madhvācārya is unfounded. This is evident from *Anuccheda* 28 of *Tattva-Sandarbha* where Śrī Jīva refers to Śrīla Madhvācārya as the prolific preacher of Vaiṣṇava philosophy, the chief among the knowers of the Vedas. Śrīla Jīva Gosvāmī cites Madhvācārya, but he does not promise to accept Madhva's philosophy in all respects. In a case of contention, Jīva Gosvāmī's ultimate fidelity lies with Caitanya Mahāprabhu and not with Madhvācārya.

**F** You (Jīva Gosvāmī) have said that these three chapters are popular. We ask then whether they are popular among fools, scholars, or both? If they are accepted by fools, then certainly that does not prove their authenticity. If you say it does, then the bodily conception of life should also be accepted. Were they accepted by all scholars there would be no dispute. This automatically negates the third possibility. These chapters cannot be accepted simply because

of popularity, as reasoned by you. Even hundreds of blind men cannot see an object.

### RESPONSE



Here Lāl says that if fools accept these chapters and write commentaries on them that does not prove their authenticity. He is clearly implying that all who accept these chapters are fools and those who do not accept are scholars. Who but a fool will accept such definitions? Certainly these chapters are popular among scholars, and Śrīla Jīva Gosvāmī named but a few of them. To raise this question is in poor taste, for no one cites fools to support his case. This simple fact Lāl does not understand, and so he asks, "Are these chapters popular with fools or scholars?"

Among Vedic scholars, especially those who study *Bhāgavatam*, it is accepted that the real test of scholarship is in understanding and commenting on the *Śrīmad-Bhāgavatam*—*vidyāvatām bhāgavate parīkṣā*. Persons who comment on *Śrīmad-Bhāgavatam*, therefore, cannot be compared to the fools mired in the bodily conception of life. For example, Bopadeva is said to have studied *Bhāgavatam* twenty times from his teachers before attempting to write his commentary.

Lāl suggests that if hundreds of fools claim the disputed chapters bona fide, that does not make them so; but by the same token, if hundreds of fools say these chapters are interpolated, that does not make them so either. This reasoning cannot apply to the stalwart scholars who have commented on *Bhāgavatam*. If Lāl insists that it does apply, then he should first have proven his immunity from this blindness. Calling *Bhāgavatam* commentators fools is not a scholarly trait.



Moreover Vyāsa Bhaṭṭa, the son of Śrī Rāmānuja's disciple, rejected these chapters in his *Śuka paśīyam* commentary on *Śrīmad-Bhāgavatam*. Following in his footsteps, Śrī Virarāghavācārya must have considered them spurious, although he commented on them because of their popularity.

## RESPONSE



Here, by citing the examples of Vyāsa Bhaṭṭa and Virarāghavācārya, Lāl cites popularity as an argument to refute Śrīla Jīva Gosvāmī's acceptance of the three chapters. Earlier Lāl tried to refute Śrīla Jīva Gosvāmī's argument of accepting them based on popularity. Thus Lāl contradicts himself by arguing for their popularity to support his view. The interesting thing is that Virarāghavācārya says,

*ita ārabhya adhyāya-trayaṁ prakṣiptam, iti vyāsacāryair  
upekṣitam tathāpi prayaśo vyavahriyamānatvāt kaiścid  
vyākhyatatvācca vyākhyāyate.*

Vyāsa Bhaṭṭa has not commented on them considering them spurious, but because these chapters are in vogue and have thus been commented on by some, I am also commenting on them." (*Bhāgavat Candrikā* 10.12.1)

Virarāghava comments on these chapters because they are popular but Lāl cites Virarāghava to attempt to prove the chapters spurious. Virarāghava makes no explicit mention that he considers the three chapters spurious. One may say that explicit mention is not necessary as the above quote clearly shows implicit agreement with Vyāsa Bhaṭṭa. The fact, however, is that in 12.12.28 Virarāghava accepts part of the verse that mentions these *līlās* quoted earlier and he comments: *Niśpeṣo vadhaḥ aghāsurasya susamhāra*. . . 'Niśpeṣa means slaying. Kṛṣṇa killed the demon Aghāsura.' This indicates that he did not consider the three chapters interpolated, rather he just mentioned that Vyāsa Bhaṭṭa considered them interpolated.

**H** According to *Padma Purāṇa*, the propagators of the Vaiṣṇava *sampradāyas* in the line of Lakṣmīdevī and Lord Brahmā are Rāmānuja and Madhvācārya. They consider these chapters spurious. If you do not accept the opinion of Śrī Madhvācārya, then your *sampradāya* becomes a mere cult.



## RESPONSE



In fact it is Lāl and his *ācāryas* who reject the opinion of the Śrī and Madhva-sampradāya *ācāryas* who have all commented on the six verses beginning with 10.6.35. Still, Vallabha and his followers insist these verses are spurious. In his commentary on 10.6.35 Lāl writes:

*atra yadyapi 'dahyamānasya dehasya' ity asya ślokasya 'kaṭa-dhūmasya' ity anenāsaṅgateḥ spaṣṭattvāt tan madhye ṣaṭ ślokāḥ prakṣiptā ity āhuḥ śrī-mad-ācāryās tathāpi sarva-pustakeṣu darśanāt te'pi vyākhyāyante.*

Here, although the verse beginning from *dahya mānasya dehasya* (10.6.35) goes along with the one beginning *kaṭadhūmasya* (10.6.41) and the six verses in between are interpolated according to Śrī Vallabhācārya, yet they are seen in all books and thus I comment on them.

In his opinion the verses are so popular that he is forced to comment on them. Here he specifically says that these verses are found in all editions—*sarva-pustakeṣu*. Of the two *ācāryas*, Rāmānuja and Madhvācārya, Śrī Rāmānuja did not write a commentary on *Bhāgavatam*, and, as stated earlier, Madhvācārya did not directly say that these three chapters were interpolated. He simply did not write any commentary on them. And some followers of Rāmānuja, like Sudarśana Sūri and Virarāghava have commented on these chapters.

No further comment is needed on this. In fact, although Vallabhācārya and his followers consider the three chapters spurious, many commentators in their line, including Vallabhācārya and Giridhara Lāl, have commented on them, giving the excuse that they are popular among scholars and the masses. Yet Lāl posed a question whether these chapters are popular among scholars or fools to attack Śrīla Jīva Gosvāmī. Even if they are popular among the masses, if the chapters are in fact interpolated, further commentary will only further mislead others. The conclusion is that these commentators were not themselves convinced that the said

chapters are interpolated. They were unable to reconcile them, thus they propagated the interpolation theory.

**I** You (Jīva Gosvāmī) quoted verse 3.15.23, to prove that the word *aghabhit* indicates killing of Aghāsura. Here the suitable meaning is "the dispeller of sins" and that fits in the context. In *Śrīmad-Bhāgavatam* the usage of the word *agha* means sin. (Lāl quotes many verses to support this, two of which are 6.2.8 and 6.2.11:

*etenaiva hy aghono 'sya kṛtaṁ syād agha-niskṛtaṁ  
yadā nārāyaṇāyeti jagāda catur-akṣaram*

The Viṣṇudūtas continued: Even previously, while eating and at other times, this Ajāmila would call his son, saying, "My dear Nārāyaṇa, please come here." Although calling the name of his son, he nevertheless uttered the four syllables nā-rā-ya-ṇa. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.

*na niskṛtair uditair brahma-vādibhi  
tathā viśuddhyaty agha-vān vratādibhiḥ  
yathā harer nāma-padair udāhṛtais  
tad uttama-śloka-guṇopalambhakam*

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia.

#### RESPONSE




There is no truth in the statement that the word *aghabhit* means only "dispeller of sin" and not "the killer of Aghāsura." It can even have both meanings simultaneously as Aghāsura is the personification of sin. Vallabhācārya accepts that the demons killed by Kṛṣṇa represent various lower human

qualities. Since *Bhāgavatam* is a *kāvya*, a poetical composition, it uses indirect methods to convey instruction. This was explained in *Anuccheda* 26 of *Tattva-Sandarbha*.

Generally, proper nouns used in *Śrīmad-Bhāgavatam* also have meanings related to their qualities. For instance, Bhīṣma also means "ferocious in fighting"; and Arjuna "one with pure character." So no Vedic injunction prohibits *aghabhit* as being taken as a name of Kṛṣṇa—the killer of Aghāsura. Vallabhācārya and other commentators, including Lāl, often give such double meanings to Kṛṣṇa's names. For example Śrī Vallabhācārya considers Pūtānā the personification of ignorance. He writes, *avidyā-pūtānānaṣṭā-pūtana*, "ignorance was killed" (*Subodhini* 10.6.13); and *nava viśeṣanāni prākṛta-guṇānām sarveṣām samavāyārthāni*, *avidyā hi navadhā bhīṣikā*, "The nine adjectives in this verse describing Pūtānā represent all material qualities collectively. Ignorance causes fear in nine ways" (*Subodhini* 10.6.16).

That the demons were personifications of lower qualities is also substantiated in *Śrī Kṛṣṇopaniṣad* (14,15) *dveṣaścāṇūra-mallo'yaṁ matsaro muṣṭiko jayah. . . aghāsuro mahā vyādhiḥ kaliḥ kaṁsaḥ sa bhūpatiḥ*: "The wrestler Cāṇūra is the personification of hatred and Muṣṭika is the personification of envy. Aghāsura is the personification of disease resulting from sin, and King Kaṁsa is Kali." Therefore, the meaning Śrī Jīva has given to *aghabhit*—the killer of Aghāsura—is not improper.

 Śrīdhara Svāmī has explained the term *mātarah*—mothers, in verse 10.6.36. He says the plural form is used to remind one of the pastime of Brahmā's stealing the calves—*vatsa-haraṇa-līlā*. During this pastime Lord Kṛṣṇa expanded Himself to become the sons of the *gopīs* and thus He treated them as His mothers. This makes it improper for Him to perform *rāsa-līlā* with the *gopīs* as it is improper to dance with one's mother. This proves these six verses are spurious.

## RESPONSE



Śrīdhara Svāmī's explanation is proper but Lāl's conclusion is wrong. The *Bhāgavatam* doesn't state that the *gopīs* Kṛṣṇa related to as mother during the *Brahma-vimohana līlā* were the same ones He danced with in the *rāsa-līlā*. According to the principles set forth in *rasa-śāstra* this would be considered *rasābhāsa* and be frowned upon by knowers of *rasa*. Since Kṛṣṇa is the supreme taster of *rasa*, it is foolish to think He would perform such an act. Obviously, He performed the *rāsa-līlā* with *gopīs* other than the ones He treated as mother.

The *Śrīmad-Bhāgavatam* is the mature fruit of the Vedic tree of knowledge and is called the *amala-purāṇa*, the spotless scripture and thus cannot contain *rasābhāsa*. Lāl's criticism is unfounded and reveals he is not knowledgeable in the science of *rasa*.

**K** Śrīdhara Svāmī explained these chapters out of custom, and in the same spirit he took the term *vyāla-rāksāsāt* as Aghāsura (10.31.3). Actually it refers to the Kāliya serpent and demons like Trṇāvarta. In the beginning of the Tenth Canto he claims there are ninety chapters in it, but this is also done only out of custom. He indicates this in his invocation to the First Canto, *sampradāyānurodhena, paurvāparyānusārataḥ*— "keeping strict adherence to the *sampradāya* and maintaining harmony between the earlier and later parts of the book." Thus he commented on all ninety chapters. *Sampradāya* refers to Bopadeva and others who accepted ninety chapters. By *paurvāparāvirodhena*, or reconciling the earlier and later statements, he means that there are 332 chapters.

## RESPONSE



The logic given in this argument is childish. How does a critic know that Śrīdhara Svāmī explained these chapters out of custom when Śrīdhara Svāmī himself never declared

them spurious? In his commentary on *Bhāgavatam*, Śrīdhara Svāmī mentions the verses he considered interpolated. One such example is 1.15.8. Then why would he be so uncharacteristically enigmatic about these three chapters in the Tenth Canto, which is in the very heart of the *Bhāgavatam*?

In his invocation to the Tenth Canto he mentions twice that there are 90 chapters therein and does not say a word about interpolation. Still Lāl dares to misinterpret his invocatory statements *sampradāyānurodhena, paurvāparyānusārataḥ*. The direct meaning is "I (Śrīdhara Svāmī) will give the meaning (explain the significance) as I have studied in my *guru paramparā* and there will be no contradictions in the earlier and later sections."

These are the natural qualities of a good commentary. Lāl's theory that Śrīdhara Svāmī acted only to conform with custom yet factually disagreed with his own statements is completely beyond our understanding. If that is the case then Śrīdhara Svāmī is following *sampradāya* in name only. Even so, why does he bother to explain the word *mātarah*, in verse 10.6.36, as related with *brahma-vimohana līlā* if he does not believe in it? Rather it goes against his promise that his explanation will have no internal contradictions.

Moreover, even if he has explained these chapters only out of custom while lacking conviction, then we must believe that the custom of accepting these chapters was quite prominent. This custom must be among scholars because Śrīdhara Svāmī could not ignore it. This then lends support to the fact that these chapters are part of *Śrīmad-Bhāgavatam*. Śrīdhara Svāmī never explicitly mentions that these chapters are interpolated.

Thus we conclude that Śrīdhara Svāmī has no objection to these chapters and accordingly he translates the word *vyāla rākṣasa* in verse 10.31.3 as Aghāsura. Similarly, in commenting on the word *mahāśanaḥ* in verse 10.2.1 he mentions that many have translated it as Aghāsura. Vallabhācārya in his commentary, *Subodhinī*, accepts that *mahāśana* could mean either a glutton or Aghāsura. All these facts lead to one conclusion, that none of the 335 chapter of *Śrīmad-Bhāgavatam* are interpolations.

**L** At this point Lāl tries to refute Śrīla Jīva Gosvāmī's explanation of the phrase *dvātrimśat triśatam*, which is used by Śrīdhara Svāmī in one of his invocatory verses. Since Lāl's explanation is all based on intricate grammatical rules, and only one who has studied Pāṇini grammar can understand it, I bypass it in favor of stating his conclusion, which is that the *Bhāgavatam* has 332 chapters. He says the number is usually stated for the readers' easy understanding and that Śrīla Jīva Gosvāmī's explanation is very difficult and defeats the very purpose of giving the number. Hence the direct meaning, 332, is more logical. Thus, Lāl proposes that Śrīdhara Svāmī considers these chapters spurious, and beyond that, owing to various defects in them, declares the said chapters interpolated.

#### RESPONSE



Here again, Lāl has misunderstood and failed to present convincing arguments to reject these chapters. Śrīla Jīva Gosvāmī has grammatically explained the meaning of the phrase *dvātrimśat triśatam* as 335. Since the refutation of Lāl's objection to this section is beyond the scope of those who have not studied Pāṇini Sanskrit Grammar, we will not go into it. Śrīla Jīva Gosvāmī is not the only one who takes the phrase to mean 335.

Around 1870 Varṇśīdhara wrote an explanation of the commentary of Śrīdhara Svāmī called *Bhāvārtha-dīpikā-prakāśa*. Not much is known about his lineage, but he was definitely a Vaiṣṇava. He quoted copiously from the work of Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura. He agrees that the above phrase means 335, *dvā-trimśat ca śatāni ceti tripada-dvandvaḥ... tena pañca-trimśad-adhika-śata-traya-saṅkhyākāḥ sākḥā ity arthaḥ*. Indeed he wrote a separate explanation of this, which he mentioned in his commentary on Śrīdhara Svāmī. Unfortunately that book is lost.

Lāl's statement that the number of chapters is mentioned for the easy understanding of the reader is indeed correct. He argues that it is improper to give a complicated grammatical

explanation to prove the phrase means 335. This would have been a good argument had the verse in question (invocation verse six) been composed by Śrīdhara Svāmī, however, it is cited from the *Padma Purāṇa*, *Uttarakhaṇḍa* 198.51. Sanat Kumāra, who is one of the greatest *jñānis*, spoke this verse to Nārada Muni, who is no fool. One can expect indirect statements from the Kumāras. Lord Kṛṣṇa relishes when the sages speak indirectly (*Bhāg.* 11.21.35):

*vedā brahmātma viṣayās tri-kāṇḍa viṣayā ime  
parokṣa-vādā ṛṣayaḥ parokṣam mama ca priyam*

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantras*, however, deal in esoteric terms, and I also am pleased by such indirect confidential descriptions.

Indirect statements are not to be accepted as they appear, but need interpretation. An example of this are the verses :

*yayāharad bhuvo bhāram tān tanuṁ vijahāv ajah  
kaṇṭakam kaṇṭakeneva dvayam cāpiśituḥ samam*

The supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, through whom He relieved the burden of the world. This action was like picking out a thorn with a thorn and then throwing them both away, not seeing any difference between the two. (*Bhāg.* 1.15.34)

*yathā matsyādi rūpāni dhatte jahyād yathā naṭaḥ  
bhū-bhāraḥ kṣapito yena jahau tac ca kalevaram*

The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others. (*Bhag.* 1.15.35)

Here every commentator has interpreted the words *vijahāv tanuṁ* (gave up the body) and *jahau kalevaram* (gave up his body) as giving up the *bhāva*, or mood, and not the body itself, because the Lord's giving up His body does not make sense and goes against the philosophy of the *Bhāgavatam*.

For similar reasons Śrīla Jīva Gosvāmī has interpreted the phrase from Śrīdhara Svāmī's invocation, which only seems to mean 332, because actually there are 335 chapters. Also it is against the rules of Sanskrit grammar to translate *dvātriṃśat trīśatam* as 332.

Moreover, in the beginning of the Tenth Canto, Śrīdhara Svāmī writes that the *Bhāgavatam* has ninety chapters glorifying Lord Kṛṣṇa in the Tenth Canto, *kṛtā navatiradhyāyā daśame kṛṣṇa-kīrttaye*. (*Bhāvārtha-dīpikā* 10.1.1). After this he gives the break down of the ninety chapters, *evam navatiradhyāyā daśame viśadarthakāḥ*, "In this way the ninety chapters in the Tenth Canto contain detailed descriptions." Although Śrīdhara Svāmī has twice stated that the Tenth Canto has ninety chapters, Lāl insists that he means eighty-seven, yet he accuses Śrīla Jīva Gosvāmī of going against the previous *ācāryas*.

**M** Jīva Gosvāmī has said: "Since the attainment of liberation by demons Kṛṣṇa killed does not conflict with Vaiṣṇava principles, why not accept these three chapters." This statement contradicts Vijayadhvaja Tirtha of the Madhva-sampradāya who explains that Pūtanā went to hell. He takes the word *jānanīgati* (destination of a mother) to mean the place attained by sinners. Thus Mādhvites, who are your predecessors, do not accept that demons killed by Kṛṣṇa attain liberation.

The line *sad-veśad-iva pūtanā* (*Bhāg.* 10.14.35—which states that Pūtanā attained liberation by appearing in the dress of a devotee, meaning *gopī*) is from the interpolated chapters and thus cannot be accepted as authoritative.

#### RESPONSE



This objection is automatically answered by the response given to "E". When Lāl himself writes that demons killed by Kṛṣṇa get liberation, there is no sense in citing Vijayadhvaja's opinion on the matter. How can he expect to argue both sides of the issue?



Verse 10.14.35 may be from the disputed three chapters, but there are many other verses which state that demons killed by Kṛṣṇa attain liberation (*Bhāg.* 10.2.23):

*aho bakīyaṁ stana-kāla-kūṭaṁ jighāṁsayāpāyayad apyasādhvī  
lebhe gatim dhātricitāṁ tato'nyam kaṁ vā dayāluṁ śaraṇam vrajema*

The sinful Pūtānā smeared deadly poison on her breasts and offered them to Kṛṣṇa with the intention of killing Him. Even to her the Lord gave the post of nurse. Then who else is more merciful than Him whose shelter we can take?

Commenting on this verse Lāl himself accepts that Pūtānā attained liberation. *Dhātryā yaśodāyā ucitāṁ tad dhāma-prāpti-rūpāṁ gatim lebhe prāpatavātī. Evam aparādhavatyā api yo muktirṁ dattavān.* "Dhātryā, or nurse, means 'of Yaśodā' who attained the abode of the Lord. The Lord who gave liberation even to she who was an offender."

**N** Vallabhācārya has accepted that the demons in these instances attained liberation though not the same destination of the devotees. You agree with this so you cannot blame our ācārya.

#### RESPONSE



We have no objection to this. Śrīla Jīva Gosvāmī never blames Vallabhācārya anywhere in his discussion on the number of chapters in *Bhāgavatam*.

**O** You argue that since the killing of Aghāsura and the bewilderment of Lord Brahmā are both mentioned in the *Padma* and other *Purāṇas*, this authenticates the appearance of these *līlās* in the *Bhāgavatam*. But since the *Padma Purāṇa* mentions these *līlās* without giving details and makes no mention that they appear in *Śrīmad-Bhāgavatam*, this fails to offer any substantial support to your case.

## RESPONSE



The fact that these *līlās* are mentioned in other *Purāṇas* serves to prove that they did occur and are not a concoction. Thus there is every possibility of them appearing in *Śrīmad-Bhāgavatam*, which Vyāsadeva wrote specifically to narrate the pastimes of Lord Kṛṣṇa. Verses 1.5.36, 1.5.39, 1.7.7, 1.7.10 and 1.7.12 clearly establish that *Bhāgavatam* was mainly compiled to narrate the pastimes of Lord Kṛṣṇa, the Supreme Personality of Godhead. In fact these verses confirm that *līlās* barely referred to in the *Padma* and other *Purāṇas*, are elaborately described in the *Bhāgavatam*. And because these pastimes are found in other *sāttvika Purāṇas* their philosophical conclusions have to be accepted. Otherwise Lāl and others have to explain why these *līlās* are described in other *sāttvika Purāṇas*.

**P** It is not proper to reason that these *līlās* are included in the *Bhāgavatam* just because they are wonderful. If this is the standard, then the wonderful *līlās* from *Hari Vamśa*, *Viṣṇu* and *Brahma-vaivarta Purāṇas* should also be included.

## RESPONSE



This is Vallabhācārya's argument. He proposed that since these *līlās* are wonderful, some scholar included them in *Śrīmad-Bhāgavatam* to woo the readers, yet offered no proof. Thus Lāl has made the error of building his case with unsubstantiated evidence. Furthermore, Śrīla Jīva Gosvāmī never argued that these pastimes were included owing to being wonderful.

**Q** The fact that the places associated with these *līlās* are found in *Vṛndāvana* does not prove the *līlās* are a legitimate part of *Śrīmad-Bhāgavatam*. If so, then other *līlās* related with places such as Rādhā-kuṇḍa, Lukaluka Kaṇḍara, and so on, should also be included.

## RESPONSE



Śrīla Jīva Gosvāmī used this reason to support his logic as explained in the response to item "O." He is not exclusively using this logic to support his case. It is not that because places associated with these *līlās* are found in Vṛndāvana that the *līlās* are considered part of *Śrīmad-Bhāgavatam*; rather, because the *līlās* are mentioned in the *Bhāgavatam*, places associated with them are found in Vṛndāvana. This confirms the authenticity of the descriptions found in the *Bhāgavatam*.

**R** The explanation that those *gopīs* whose breasts Lord Kṛṣṇa suckled were of the same age as mother Yaśodā, and the *gopīs* with whom He performed *rāsa-līlā* were young is not satisfying to scholars. There is no such rule that only the *gopīs* equal in age to Yaśodā had sons and not the young *gopīs*.

According to verse 10.5.23, Yaśodā gave birth to Kṛṣṇa in her old age, and even Lord Brahmā will not claim that all the *gopīs* who had sons were as elderly as Yaśodā. The cowherd boys were the same age as Kṛṣṇa and thus their mothers would have been young. It is highly improper that Kṛṣṇa would engage in *rāsa-līlā* with them after having drunk their breast milk during the one year period of *brahma-vimohana-līlā*. So *vatsa-haraṇa līlā* is spurious. Also, it is ludicrous that boys around five years old would feed on breast milk.

## RESPONSE



In his *Vaiṣṇava Toṣaṇī* commentary on 10.29.6, Śrī Jīva explains that the *gopīs* who danced with Kṛṣṇa had no sons, otherwise *rasābhāsa* would result. The statement that they were feeding milk *pāyayantah śisūn* (10.29.6) does not necessarily mean nursing their own children. Śrī Jīva says they were feeding milk to the children of their brothers or sisters. Jīva Gosvāmī did not say all the *gopīs* who had sons the same age as Kṛṣṇa were elderly like Yaśodā. He says the

*gopīs* with whom Kṛṣṇa engaged in conjugal pastimes are different from those who nursed Him. Whether the *gopīs* who nursed Kṛṣṇa were elderly or young is not the issue. When he says that they were of the same age as mother Yaśodā, he means they were elderly, not precisely the same age. This is explained in detail in *Vaiṣṇava toṣaṇī*.

It is not ludicrous at all that these five-year-old boys drank breast milk, as they were actually Kṛṣṇa, who is *acintya*. He is inconceivable in every respect. He does not have to conform to our conception of what ordinary boys do. He may act as an ordinary boy, but at any moment he can do something extraordinary. At age seven He lifted Govardhana Hill and performed *rāsa-līlā*. Similarly, to please His devotees He may drink breast milk at age five. Actually, the milk He drank was love in liquid form. It is a medical fact that milk can appear in a woman's breast under certain extraordinary circumstances, such as during intense feelings of love. Furthermore, according to *Śrīmad-Bhāgavatam* (4.9.50), when Dhruva Mahārāja returned home after his penances in Madhuvana and met his mother, Sunīti, milk flowed from her breasts—*payah stanābhyāṁ susrāva netrajaiḥ salilaiḥ śivaiḥ*. Dhruva was six years old at that time. Similarly, out of love for Kṛṣṇa milk would flow from Yaśodā's breasts even when Kṛṣṇa was past the age of drinking breast milk. A number of *Bhāgavatam* verses attest to this phenomenon:

*kṛḍantaṁ sâ sutam bālair ati-velaṁ sahāgrajam  
yaśodājohavit kṛṣṇaṁ putra-sneha-snuta-stanī*

Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts. (*Bhāg.* 10.11.14)

*kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba  
alam viharaiḥ kṣut-kṣāntaḥ kṛḍā-śrānto 'si putraka*

Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger

and fatigue from playing so long. There is no need to play any more (*Bhāg.* 10.11.15).

*yaśodā varṇyamānāni putrasya caritāni ca  
śṛṇvanty aśrūṇy avāsrākṣīt sneha-snuta-payodharā*

As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love. (*Bhāg.* 10.46.28):

This happens when Kṛṣṇa had left for Mathurā, which means He was more that eleven years old.

*tāḥ putram aṅkam āropya sneha-snuta-payodharāḥ  
harṣa-vihvalitātmānaḥ śiśicur netrajair jalaiḥ*

The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord. (*Bhāg.* 1.11.29):

According to Śrīla Rūpa Gosvāmī in the *Bhakti-rasāmṛta-sindhu* (3.4.45), the flowing of breast milk is the ninth *sāttvika bhāva* in *vātsalya-rasa*—*navātra sāttvikāḥ stanya-srāvah stambhādayaśca te*—when Kṛṣṇa manifested as the cowherd boys in *brahma-vimohana līlā*, the *gopīs* manifested this ninth *sāttvika bhāva* and fed breast milk to Kṛṣṇa who was disguised as the cowherd boys. This is described in 10.13.22.

These verses describe Lord Kṛṣṇa's activities after the *dāma-bandhana-līlā*. During this pastime Lord Kṛṣṇa ran from mother Yaśodā who was unable to catch Him. Certainly he was no longer a crawling baby fed on breast milk. If it is possible for elderly mother Yaśodā to have breast milk, then why not for the younger *gopīs* when Kṛṣṇa came to them disguised as their sons?

**S** The statement that the girlfriends of Kṛṣṇa were of the same age is also untenable because the *Ādi Purāṇa* mentions that the young *gopīs* desired to enjoy with Kṛṣṇa, who was just a small boy.

## RESPONSE



The *Ādi Purāṇa* may have such statements and perhaps refers to a different *kalpa*, but this is not the principle in *Śrīmad-Bhāgavatam*. And even so, the *Ādi Purāṇa* only states that the young *gopīs* desired to enjoy with baby Kṛṣṇa but does not state that they did. The combination of a five-year-old lover and grown up woman is counted as *rasābhāsa* according to the *Sāhitya śāstra* which gives us the rules of poetics.

According to *Sāhitya darpana*, a standard book of *rasa* theology, if the *rati* (attachment) is existing in only one partner (*alambana-vibhāva*), that causes *rasābhāsa*, a disturbance to the proper ebb and flow of transcendental mellows. *Bahunāyaka-viṣyāyām ratau tathānubhaya-niṣṭhāyām* (S.d. 3.263) If a heroine has *rati* for many heroes, if *rati* exists only in the hero or only in the heroine then it is considered an improper situation for *rasa*. Hence, if the grown up *gopīs* were to enjoy conjugal love with child Kṛṣṇa that would be improper. Their relationship is then marred with *rasābhāsa*. According to *Bhakti-rasāmṛta-sindhu* this is called *vibhāva vairūpya*, or improper combination of lovers (Brs. 4.8.13).

*Rasikas*, or those who are expert in tasting *rasa*, such as Śukadeva Gosvāmī, frown on such possibilities and it is not possible that *rasābhāsa* appears in the *Śrīmad-Bhāgavatam*, which is glorified as the *amala-purāṇam*, free from all defects (*Bhāg.* 12.13.18).

According to *Śrīmad Bhāgavatam* 1.1.3, *rasikas* are recommended to taste this *rasa-śāstra*—*pibata bhāgavatam rasam*. Others, ignorant of the intricacies of *rasa*, may take pleasure in reading *rasābhāsa*.

**T** According to the *Amarakośa*, *aṅganā* means a young woman, and it is used in various places in *Śrīmad-Bhāgavatam* to indicate the *gopīs* (*vrajāṅganā*). This usage defeats the argument that the *gopīs* were of the same age as Yaśodā.

You (Śrīla Jīva Gosvāmī) say there are no statements in the disputed chapters that contradict those of other chapters

of *Śrīmad-Bhāgavatam*; rather the statements establish the glories of the devotees of the Lord and that this understanding is realized by the special favor of the Lord. Such ideas may be welcome by your friends and followers but we see many contradictions.

### RESPONSE



We have no objection to interpreting *aṅganā* as young damsel, because Kṛṣṇa did perform the *rāsa* dance with such *vrajāṅganās*. Its use in 10.8.24, however, refers to *gopīs* who witnessed the childhood pastimes of Kṛṣṇa who were both young and elderly. Why would the elderly *gopīs* not enjoy witnessing His *bāla-līlā*? *Aṅganā* can also refer to women in general, so the claim that it exclusively means young women is not accurate.

The real meaning of *aṅganā* is "a woman with beautiful limbs" (*praśastāni aṅgāni yasyah sa aṅganā*—Rāmāsvāmī commentary on *Amaraśa* 3.6.5). According to this definition, though Yaśodā is elderly, she is *aṅganā* and her beauty is described in verses 10.9.3, 10 where she is referred to as *śubhru*, "one with beautiful eyebrows," and *sumadhyamā*, "one with a beautiful waist." Thus Lāl's objection that the *gopīs* who nursed Kṛṣṇa could not be elderly owing to being referred to as *aṅganā* is refuted.

**U** Verse 10.12.29 describes that the demigods became unhappy and demons like Kāṁsa became happy when Kṛṣṇa entered the mouth of Aghāsura. This infers that Kāṁsa witnessed the killing of Aghāsura. Later, in verse 10.36.18, Nārada narrates to Kāṁsa the killing of these demons which seems inappropriate, since he had seen the killing of Aghāsura. This proves that the Twelfth Chapter of the Tenth Canto is not part of the *Śrīmad-Bhāgavatam*, as it does not fit properly.

### RESPONSE



Nārada's narration to Kāṁsa regarding the killing of Aghāsura might be inappropriate if Kāṁsa had inquired about it.

However, Nārada volunteered the information so there is no contradiction. Nārada Muni did not read Kāṁsa's mind and then think, "Kāṁsa already knows about the killing of Aghāsura, having witnessed it, so there is no need to narrate it." Moreover, there is no proof that Kāṁsa witnessed the killing of all the demons. And even if he witnessed all of them, and Nārada knew it, there is nothing wrong in narrating them again because his purpose was to incite Kāṁsa's anger so that he would immediately call Kṛṣṇa and Balarāma to Mathurā.

Even if Kāṁsa had not seen the killing of Aghāsura, he knew that Kṛṣṇa killed the demons sent to Vraja. This is evident from the following verses:

*kāṁsena prahitā ghorā putanā bāla ghātini  
śiśuṁś cacāra nighnanti pura-grāma-vrajādiṣu*

While Nanda Mahārāja was returning to Gokula, the same fierce Pūtānā whom Kāṁsa had previously engaged to kill babies was wandering about in the towns, cities, and villages, doing her nefarious duty. (*Bhāg.*10.6.2)

*daityo nāmnā trṇā-vartaḥ kāṁsa-bhṛtyaḥ pranoditaḥ  
cakravāta-svarūpeṇa jahārāsinaṁ arbhakam*

While the child was sitting on the ground, a demon named Trṇāvarta, who was a servant of Kāṁsa's, came there as a whirlwind, at Kāṁsa's instigation, and very easily carried the child away into the air. (*Bhāg.*10.7.20)

He was sending demons one after another who were getting killed as is evident from the above verses. Even if the Twelfth Chapter, Tenth Canto is discarded, Lāl is still left with his objection. Somehow he overlooked this fact out of zeal.

Another reason why Lāl's objection is baseless is that verse 10.12.29 does not actually mean that Kāṁsa personally saw Lord Kṛṣṇa entering the mouth of Aghāsura and felt elated. Rather, the demons headed by Kāṁsa, *kāṁsādyah*, who witnessed this act, felt jubilant. It is not necessary that Kāṁsa was personally present. It could also mean that Kāṁsa got the news through his spies and felt happy. Lāl also explained it in this very way in his commentary:



*tadā ghana-cchadā devā bhayād dhā-heti cukruśuḥ  
jahṛsur ye ca kamsādyāḥ kauṇapās tv agha-bāndhavāḥ*

At that time the demigods who were hiding behind the clouds cried out "Alas! Alas!" out of fear. But the friends of Aghāsura, the meat eating demons headed by Kamsa felt elated. (*Bhāg.* 10.12.29)

Lāl comments:

*kamsa ādirmukhyo niyantā yeśām te kauṇapāḥ  
kuṇapāśinā rākṣasāstu jahṛsurityanvayaḥ...cāraḥ sadyaḥ  
eva gatvā kathanāt kamsādi nāmapī tajjñānamiti jñeyam.*

The demons who are called *kuṇapā* because they eat corpses (*kuṇapa*) and whose controller or chief is Kamsa became happy. This is the proper arrangement of words. The messengers immediately went and informed Kamsa, therefore Kamsa also knew about it.

It is surprising that even after Lāl comments in this way, he raises an objection based on Kamsa's personal presence.

**V** Chapter Twelve, verses 26 and 27, describe that the Lord knew the cowherd boys were unknowingly entering the mouth of the great python Aghāsura and wanted to stop them. The Lord was surprised that they entered anyway and considered this to be an act of Fate.

This is entirely against the personality of the Lord who is the controller of fate and is called *satya-saṅkalpa*, or one who has an unfailing will. If He has to marvel at Fate then we should worship Fate and not Kṛṣṇa. Moreover, the devotees are controlled by the will of the Lord and not by Fate. This has been established by an *ācārya* (Śrīla Viśvanātha Cakravartī Thākura) of your *sampradāya* in *Mādhurya Kādambini*.

Verses 10.13.16, 17 explain that after the calves and cowherd boys were stolen, Lord Kṛṣṇa did not understand what had happened to them. Later on He could understand the reality. This type of ignorance is not possible in Lord Kṛṣṇa, who is called *sarvajña* and *sarvavit* in the *Vedas*—the all-knowing person.

## RESPONSE



It was explained in response to "D" that the Lord has three types of *māyā*. One of them is *sva-mohinī*, or which bewilders even the Lord. If the Lord always remains fully conscious of His magnificence, He will not be able to manifest His sweet humanlike pastimes. For the sake of *līlā* He becomes covered by His own *māyā* and so do His devotees. Thus both the Lord and His devotees may appear covered by ignorance, but this is only to accomodate the inconceivable pastimes of Kṛṣṇa. Lord Kṛṣṇa performs humanlike pastimes, which means He does not manifest His *aśvarya* and that's why His pastimes are most pleasing—(*līlā-mādhuri* is one of the four special characteristics found only in Kṛṣṇa).

**W** Since you (Jīva Gosvāmī) have disrespected the predecessor *ācāryas* there is absolutely no possibility that you have received even a drop of mercy of the Lord; rather you are envious of both *guru* and Bhagavān. So to say that these pastimes are very confidential and that they are understood by the special mercy of the Lord is a foolish statement uttered out of excessive pride and befitting only people like you. Since Bopadeva accepts these chapters, he falls in the same class. The conclusion of the intelligentsia is that only people with blind faith accept these chapters as part of *Śrīmad-Bhāgavatam*.

## RESPONSE



Śrīla Jīva Gosvāmī has not disrespected the previous *ācāryas*. Although he comes in line from Madhvācārya, he is a follower of Lord Caitanya's *acintya-bhedābheda*, which has some differences with the *dvaitavāda* of Madhvācārya. It is meaningless to assert that Śrīla Jīva Gosvāmī is envious of *guru* and Bhagavān. He has shown that these chapters naturally fit in *Śrīmad-Bhāgavatam* and explain the Lord's wonderful *līlās*. This is in accordance to the will of Lord Caitanya. So how can he be envious of the Lord?

In this way I have addressed in brief the major objections that Chapters Twelve through Fourteen of the Tenth Canto Twelve are not authentic and shown that Giridhara Lāl's claims are all unfounded. As explained before, my purpose in responding to Lāl's criticisms is not to belittle his exalted position as an *ācārya* in the *Puṣṭi-mārga sampradāya* or discourage his followers. As a devout follower of Vallabhācārya he did his duty by attempting to support his predecessor *ācārya*, but he went too far by directly criticizing Śrīla Jīva Gosvāmī with harsh words. Hence, it becomes the duty of Śrīla Jīva Gosvāmī's followers to answer Lāl so all unbiased readers can decide the outcome. The philosophy of *acintya-bhedābheda* of Lord Caitanya is the essence of *Śrīmad-Bhāgavatam*. We present a few more facts to further clarify the matter.

As mentioned earlier, Lāl's objections can be divided in two classes—those based on internal contradiction and those based on tradition. The internal contradictions have been resolved and some light was shed on the traditional acceptance. From studying the available commentaries, a chart has been prepared to show what commentators considered the disputed chapters interpolated and wrote commentary in refutation. (See Table VII)

Śrīla Jīva Gosvāmī lists the following commentaries, which are now lost, but which accepted the three chapters: *Vāsana Bhāṣya*, *Citsukhī*, *Sambandhokti*, *Vidvat-kāmdhenu*, *Śuka Manoharā*, *Paramahansa Priyā* of Bopadeva, *Hanumad Bhāṣya* and so on. Comparing all these commentaries we see that most of the commentators have accepted the three chapters as authentic. Even among those who reject them, most still commented on them. Though they all say the reason for their commenting is that the pastimes in the three chapters are popular, had they shown the courage of their conviction by not commenting they would have been more convincing.

In fact there are only three commentators who did not comment on these three chapters and out of them, only one says that these three chapters are interpolated. The rest of

the *ācāryas* have commented on them even if they do not accept these chapters as bona fide. So from the commentaries, it is clear that most are in favor.

Śaṅkarācārya was a disciple of Govindapāda, who was a disciple of Gauḍapāda. Gauḍapāda wrote several literary works and in his commentary on *Uttara Gītā*, a book on *yoga*, he quotes from one of the disputed chapters of the *Śrīmad-Bhāgavatam* (10.14.4). This indicates that he considered these chapters authoritative. In the Śaṅkara-sampradāya, he is considered a direct disciple of Śukadeva Gosvāmī. If that has any weight then his opinion is most authoritative. Modern scholars consider he was present late in the Sixth Century. Śaṅkara himself accepted these pastimes as authentic. This is clear from his *Govindāṣṭaka*, *Prabhoda Sudhākara*, and *Sahasra-nāma Bhāṣya*. Citsukhācārya came in Śaṅkara's line and from his *Citsukhī* commentary on *Śrīmad-Bhāgavatam* it is clear that he accepted these chapters. Śrīdhara Svāmī was also initiated in the Śaṅkara-sampradāya and he considered *Citsukhī* authoritative. Thus the claim that Śrīdhara Svāmī wrote just out of custom has no basis. Rather, he followed the *paramparā* which is much older than *Pustī Mārga* as well as *dvaita-vāda*. Hence the acceptance of these chapters by the great scholar of *Śrīmad-Bhāgavatam* and follower of Śaṅkara, Bopadeva, is not inadvertant.

The Gītā Press, Gorakhpura, India, is well known for printing authoritative editions of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. They make use of many manuscripts to bring out these editions. Any differences in the readings are mentioned in the footnotes. The Gītā Press accepts the three chapters. So is the case with editions from other publishers.

Traditionally, *Śrīmad Bhāgavatam* is recited for one week for material as well as spiritual gains. This practice comes from the *Bhāgavata Māhātmya* mentioned in the *Padma* and *Skanda Purāṇas*. In this one week recital a fixed number of chapters are recited each day. The number varies according to the purpose. All the standard recitation schedules include the 335 chapters. If only 332 chapters are recited, the participants do not get the desired benefit.

TABLE VII

## OPINIONS OF SANSKRIT COMMENTATORS ON THE ŚRĪMAD-BHĀGAVATAM REGARDING THE DISPUTED CHAPTERS

Author In chronological order	Name of Commentary	Considered Interpolated	Wrote Commentary	Wrote Refutations
1. Śrīdhara Svāmī	<i>Bhāvartha Dīpikā</i>	No	Yes	No
2. Madhvāchārya	<i>Bhāgavat Tātparya</i>	No Mention	No	No
3. Vallabhāchārya	<i>Subodhīni</i>	Yes	Yes	Yes
4. Sanātana Gosvāmī	<i>Brhad Vaisnava Toṣaṇī</i>	No	Yes	No
5. Jīva Gosvāmī	<i>Krama-Sandarbha</i>	No	Yes	No
6. Madhusūdana Sarasvatī	<i>Hari Līlāmṛta Tika</i>	No	Yes	No
7. Śrīnātha Cakravartī	<i>Caitanya Mata Mañjūṣā</i>	No	Yes	No
8. Vijaydhvaja	<i>Pāda-ratnāvalī</i>	No Mention	No	No
9. Virarāghava	<i>Bhāgavat Candrikā</i>	Yes	Yes	No
10. Śrī Nivāsa Suri	<i>Tattva-dīpikā</i>	Yes	Yes	No
11. Sudarśana Suri	<i>Śuka Pakṣīya</i>	Yes	Yes	No
12. Satyadharma	<i>Bhagavat Tippanī</i>	Yes	No	No
13. Viśvanātha Cakravartī	<i>Sārārtha-darśini</i>	No	Yes	No
14. Baladeva Vidyābhūṣaṇa	<i>Vaiṣṇavānandīnī</i>	No	Yes	No
15. Hari Sūri	<i>Bhakti Rasāyanam</i>	No	Yes	No
16. Bhagavat Prasadācārya	<i>Bhakta Manorañjan</i>	No	Yes	No
17. Gopālānanda Muni	<i>Niyudhārtha Prakāśā</i>	No	Yes	No
18. Śukadeva	<i>Siddhānta Pradīpa</i>	No	Yes	No
19. Giridhar Lāl	<i>Bālāprabodhīnī</i>	Yes	Yes	Yes
20. Vamśīdhara	<i>Bhāvartha Dīpikā Prakāśā</i>	No	Yes	No
21. Gaṅgāsahāya	<i>Anvītārtha Prakāśā</i>	No	Yes	No
22. Kaśīnātha Upādhyāya	<i>Tattva Prakāśā</i>	No	Yes	No

The most crucial problem which critics like Lāl have carefully avoided is the number of verses in the *Bhāgavatam*. According to the *Matsya*, *Viṣṇu*, and *Skanda Purāṇas* and the *Nārada Pancarātra*, *Śrīmad-Bhāgavatam* has 18,000 verses. No one disputes this point. Gaṅgāsahāya, the writer of *Anvitārtha Prakāśa*, counted all the words of *Śrīmad-Bhāgavatam* including the *ūvācas* and chapter endings, added them up and divided by 32 to convert the whole *Śrīmad-Bhāgavatam* into *Anuṣṭup* verses. This is the standard way to count the number of verses. He did this thrice and his calculation was short by 1½ verses. He included the three disputed chapters and the seven verses from the Chapter Six of the Tenth Canto in his calculation.

Somehow it may be possible to accomodate the shortage of one and half verses by comparing different editions, but if these three chapters and the seven verses are removed, the *Bhāgavatam* will be short by about 210 *anuṣṭup* verses and there would be no way to compensate for this loss. It means that more than one percent of the total *Bhāgavatam* would be missing.

Vallabhācārya declared the three chapters and seven verses spurious and gave some simple reason to substantiate his idea. But actually he commented on these chapters and accepted their popularity. He does not seem to seriously reject these chapters. It is his followers who have made this a big issue and wrote a great deal about it. In this respect, Giridhara himself is guilty of stepping over his founder ācārya of the *śuddha-dvaita sampradāya*.

Our conclusion is substantiated by verses from *Puruṣottama-sahasra-nāma* or *A Thousand Names of Kṛṣṇa*, which was composed by Vallabhācārya. These names are all based on Kṛṣṇa's pastimes narrated in *Śrīmad Bhāgavatam*. Vallabhācārya writes:

*pūrāṇa-puruṣaḥ viṣṇuḥ puruṣottama ucyate  
nāmnāṁ sahasraṁ vakṣyāmi tasya bhāgavatoddhṛtam*

"Lord Viṣṇu, the oldest person, or the person who is glorified by all the *Purāṇas* is called Puruṣottama. I will recite His 1000 names taken from *Śrīmad-Bhāgavatam*." (Text 1)

*ananta eva kṛṣṇasya līlā nāmapravartikā  
uktā bhāgavate gūḍhāḥ prakatā api kutracit*

"Lord Kṛṣṇa has unlimited names because of His unlimited *līlās*. In *Śrīmad-Bhāgavatam* these are mentioned directly and sometimes indirectly." (Text 3)

*atastāni pravakṣyāmi nāmāni muravairiṇaḥ*

Therefore I will recite these names of Lord Kṛṣṇa, the enemy of the Mura demon, beginning from the First Canto. (Text 4)

While listing the names based on *līlās* in the Tenth Canto Vallabhācārya writes:

*aranyabhoktāpyathavā bālalīlā-prarayanāḥ  
protsāhajanakaścaivam aghāsuraniṣūdanāḥ*

*vyāla-mokṣa-pradaḥ puṣṭo brahma-moha-pravardhanāḥ  
ananta-mūrtiḥ sarvātmājangama-sthāvarākṛtiḥ*

*brahma-mohana-kartā ca stutya ātmā sadāpriyāḥ (167-169)*

Here he clearly mentions the names based on the pastimes in Chapters Twelve, Thirteen, and Fourteen, such as killer of Aghāsura, one who eats in the forest, liberator of the snake (Aghāsura), cause of Brahmā's delusion, who has unlimited forms (shown to Brahmā), *brahma-mohana-kartā*, or he who bewilders Lord Brahmā. Further, in concluding he writes:

*haryāveśita-cittena śrībhāgavatasāgarāt  
samuddhṛtāni nāmāni cintāmaṇi-nibhāni hi*

One whose heart is captivated by Lord Hari has extracted these names, which are like touchstone, from the ocean of *Śrīmad-Bhāgavatam*. (252)

This proves that Vallabhācārya was not convinced in his heart that the three chapters are spurious. The *dvaita-vādis* have reason to deny these chapters because they cannot fit them in their philosophy, but we see no reason why *Puṣṭi margīya ācāryas* have let loose their wrath when these chapters have nothing contradictory to their philosophy, except

for the personal liberation of Pūtanā. Thus we suggest that the modern followers of Vallabhācārya reconsider the issue with an unbiased mind.

Finally we would like to ask the following question. Who did the interpolation and when? No critic has furnished an answer to this. Indeed no one will ever be able to furnish one. Therefore with no substantial proof we have no reason to accept their claim that the three chapters and seven verses are interpolations.

While it is convenient to brand anything incomprehensible as spurious, this is not a good idea. Especially in relation to the *Bhāgavatam*, which is giving us the essence of knowledge regarding the name, fame, qualities, and pastimes of the Supreme Personality of Godhead. There is further proof from *sādhū* and *śāstra* that the Tenth Canto has ninety chapters. A renowned 16 Century poet of Kerala, Nārāyaṇa Bhaṭṭa, composed a work called *Nārāyaṇīyam*, with 1,036 verses divided into twelve chapters. Each chapter corresponds to a canto of *Śrīmad-Bhāgavatam* in the same order, i.e., Chapter Ten summarizes the Tenth Canto. It includes the killing of Aghāsura and bewilderment of Brahmā. He has composed twenty verses describing these pastimes. This means that scholars in Kerala considered these chapters part of *Śrīmad-Bhāgavatam*.

Similarly, the eighteenth century work, *Śrī-bhakti-rasāyaṇam*, written by the great *Bhāgavatam* scholar Hari Sūri, explains the first forty-nine chapters of the Tenth Canto in verse. Each chapter of his book corresponds to each of the forty-nine chapters of the Tenth Canto. Therein Hari Sūri has accepted the three chapters that Lāl disputes.

Bopadeva, who is acclaimed as a great scholar of *Bhāgavatam*, wrote in his *Hari-līlāmṛta, nirodho daśama-skandhe navaty adhyāya īritah*: "The Tenth Canto describes the topic *nirodha*. It has ninety chapters." Further on he writes:

*vadhaśca vatsa-bakayos tathāghāsura-bhoginah  
vatsa-cora-brahma-moho brahmaṇā stavanam hareḥ*

The Tenth Canto describes the killing of Vatsāsura, Bakāsura, and the snake Aghāsura. It narrates the



stealing of calves, Brahmā's bewilderment, and glorification of Lord Kṛṣṇa by Brahmā.

To drive home the final point we cite the following verses which clearly state that *Śrīmad-Bhāgavatam* has 335 chapters:

*grantho'stādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ  
pañca-triṁsottaradyāyas trisatī-yukta īsvari*

O Pārvati, the beautiful *Śrīmad-Bhāgavatam* has 18,000 verses in 335 chapters. (*Gauri-tantra, Bhāgavata mahātmya* 2.26).

Here Lord Śiva explicitly states that *Śrīmad-Bhāgavatam* has 335 chapters. Therefore, on the authority of the greatest Vaiṣṇava, Lord Śiva, Śrīla Jīva Gosvāmī's analysis of *dvātriṁśat trisatam* from the invocatory verse of Śrīdhara Svāmī to mean 335 instead of 332 is correct.

*skandheṣu sarveṣu gatāṁ bruvē'ham  
adhyāya-sāṅkhyāṁ śrunuta dvijendrāḥ  
ekonaviṁśā daśa rāmarāmās  
tathaika-triṁśad-rasa-netra saṅkhyāḥ  
nandendusaṅkhyāḥ śara-candra-sammitas  
caturdvayaṁ cāgrimake tathaiva  
kha-nanda-saṅkhyā vidhu-vahni-saṅkhyā  
adhyāyasaṅkhyāḥ kramatāstrirūpāḥ  
(Kauśika-Saṁhitā)*

O best of twiceborn, listen to me about the chapters in each Canto of the *Śrīmad-Bhāgavatam*. The First Canto has nineteen chapters; the Second, ten; the Third, thirty-three, the Fourth, thirty-one; the Fifth, twenty-six; the Sixth, nineteen; the Seventh, fifteen; the Eighth, twenty-four; the Ninth, twenty-four; the Tenth, ninety; the Eleventh, thirty-one; and the Twelfth, thirteen chapters.

This totals 335. Devotees of Kṛṣṇa accept *Śrīmad-Bhāgavatam* as nondifferent from Him. Any act of reducing or cutting any part of this incarnation of the Lord in book form is comparable to the act of Jarā, the hunter, whose arrow pierced Kṛṣṇa's heel. Rejecting any part of the Tenth Canto is even worse because according to the *Padma Purāṇa*, the Tenth Canto is not His heel, but the smiling face of Lord Kṛṣṇa.

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